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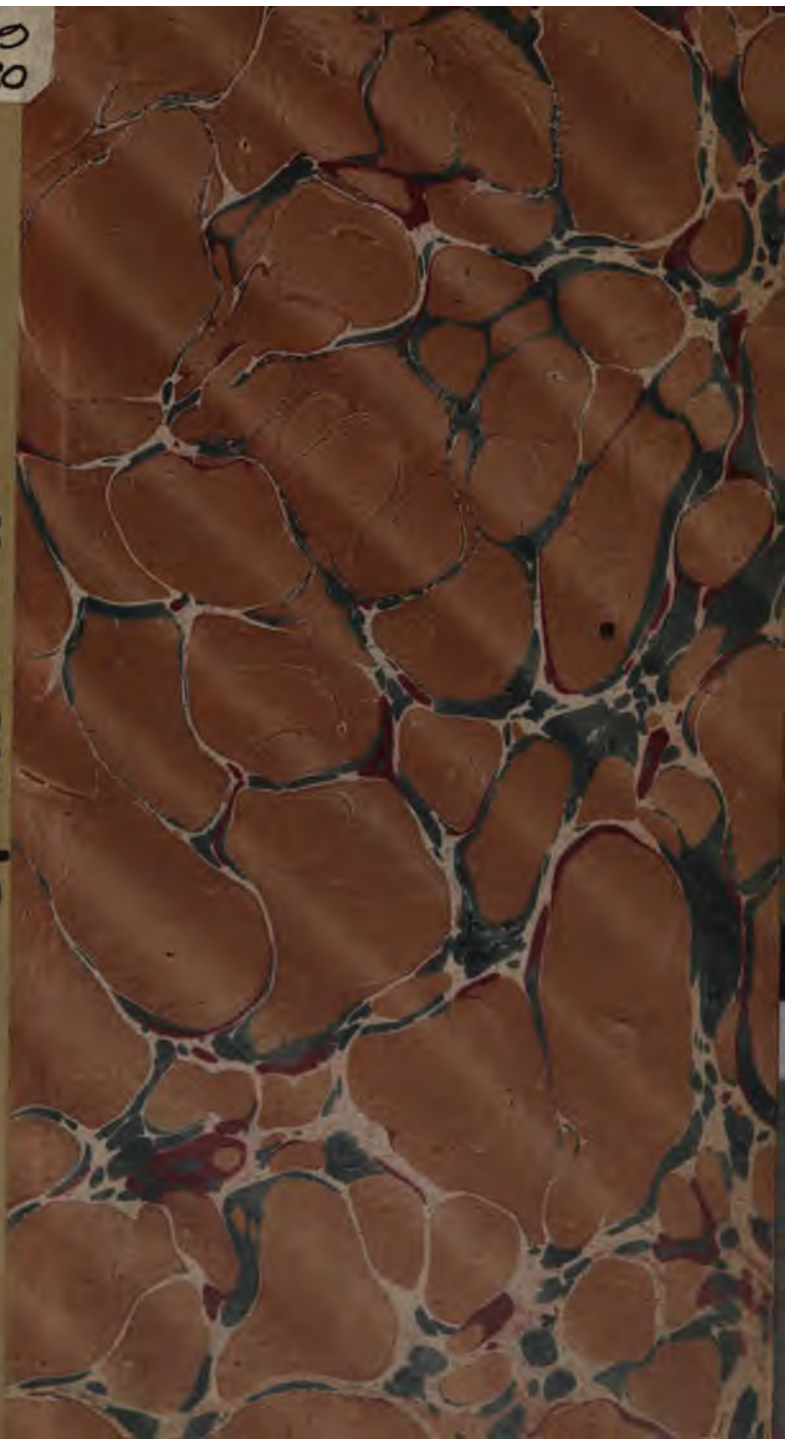
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50<sup>th</sup> Anniversary of the Presbytery  
of Newton.

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PROCEEDINGS OF THE  
CONVENTION  
AT  
WASHINGTON, NEW JERSEY,  
*NOVEMBER 20th, 1867,*  
TO CELEBRATE THE  
FIFTIETH ANNIVERSARY  
OF THE ORGANIZATION OF THE  
PRESBYTERY OF NEWTON,  
AT THE  
MANSFIELD CHURCH,  
*November 20, 1817.*

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Nov 10. 1938

### **ORDER OF EXERCISES.**

On Tuesday evening, November 19th, the Presbytery will meet and hold a Missionary Conference.

Wednesday, 20th, a historical discourse will be delivered by Rev. D. X. JUNKIN, D.D.

The Convention will continue in session during Wednesday evening and Thursday.

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### **COMMITTEE OF ARRANGEMENTS.**

E. D. BRYAN, Pastor of the Church.

A. H. HAND, D.D., Greenwich, N. J.

R. S. KENNEDY, Esq., Stewartsville.

## JUBILEE HYMN.

TUNE—*Zion.*

Come, Thou gracious King of glory,  
In this hour of jubilee;  
Whilst we tell the grateful story  
Of past mercies wrought by Thee,  
Be Thou present,  
Bid us now Thy glory see.

Bow thine ear, God of our fathers,  
To our glowing songs of praise,  
Warming still as mem'ry gathers  
Grateful themes from other days;  
Lord, we praise Thee,  
For Thy grace in bygone days.

Thanks we give for ceaseless favors  
Following us these fifty years!  
Thine is love that never wavers,  
Beaming on through smiles and tears.  
Jubilate!

*Praise the grace of fifty years.*

Thanks that o'er these vales Thou'st planted  
Many a fair and fruitful vine;  
Glorious rain and sunshine granted,  
Hedged them round and called them thine,  
Gathering from them  
Clustering grapes and generous wine.

May this vineyard ever flourish,  
May abundant fruits be given;  
Gracious Lord, these churches nourish,  
With the light and dews of Heaven:  
Till in glory

"Jubilee!" they shout in Heaven.

REV. D. X. JUNKIN, D.D.



## ODE NO. 2.

### *Long Metre.*

We come, O God of sovereign grace,  
To celebrate Thy worthy praise :  
With joy to bow before Thy throne,  
Thy mercies trace, Thy goodness own.

In songs of praise and holy love  
Thy providences we approve ;  
Through fifty long eventful years  
Of cheering hope and anxious fears.

Thy servants of that early day  
From earthly scenes have passed away ;  
Each to his happy home above,  
Where all is peace and joy and love.

But Thou hast called us in their stead  
To glory in our living Head,  
And with Thy people now to meet  
With joy, before the mercy-seat.

Here in Thy house, sustained by Thee,  
On this, our joyful jubilee ;  
We would, with one united voice,  
In Thy unchanging love rejoice.

Oh what a pleasure thus to meet  
And bow before the mercy-seat !  
To pure devotion freely given,  
With hope of brighter joys in Heaven.

REV. T. B. CONDIT.

### ODE NO. 3.

TUNE—*Lenox*.

Let songs of joy arise  
To Him who rules above :  
Let praise salute the skies,  
And every heart be love.  
To-day we meet, from danger free,  
To celebrate our jubilee.

Adown the stream of life,  
Full fifty passing years,  
'Mid scenes of varied strife,  
Beset with cares and tears,  
Our trembling bark has safely sped,  
Directed by its living Head.

Though tempests fiercely rage,  
And rolling billows rise,  
To dash their angry waves  
Against the lofty skies,  
Our ship of truth shall safely ride  
Triumphant, through each swelling tide.

Our Pilot is the Lord  
Who rules the angry deep :  
And every soul on board  
He will securely keep,  
And land on Canaan's happy shore,  
Where billows rise and rage no more.

Then let us sweetly sing  
Of God's unchanging love,  
And grateful offerings bring  
To Him who rules above,  
'Till called to rest, where all are free,  
In one eternal jubilee.

REV. T. B. CONdit.

## THE PRESBYTERY OF NEWTON.

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WASHINGTON, N. J., Nov. 20, 1867.

Pursuant to adjournment, the Presbytery of Newton met in the Washington (First Mansfield) Church, at half-past ten o'clock, A.M., Rev. C. E. Van Allen, Moderator. On calling the roll the following ministers and ruling elders, representing the respective churches, were present:

Ministers.	Elders.	Churches.
Rev. H. W. Hunt, .....		
" E. D. Bryan, .....	Jos. Rosenbury, .....	Mansfield, First.
" A. H. Hand, D.D., .....		Greenwich.
" F. Knighton, .....		Oxford, First.
" David Tully, .....		Belvidere.
" Jno. K. Davis, .....		Shawnee.
" Eph. Simanton, .....		
" Myron Barrett, .....		
" Geo. S. Mott, .....	S. H. Shafer, .....	Newton.
" R. B. Foresman, .....	W. McIlhenny, .....	L. Mount Bethel.
" Benj. S. Everitt, .....		Stroudsburg.
" D. Kerr Freeman, .....		Harmony.
" Jas. H. Clark, .....	Geo. Lindebury, .....	Pleasant Grove.
" I. B. Hopwood, .....		
" E. Clarke Cline, .....		Oxford, Second.
" C. E. Van Allen, .....	J. P. Coolbaugh, .....	Mid. Smithfield.
" Wm. Laurie, .....		Stewartsville.
" T. McCauley, .....		Hackettstown.
.....	W. P. Vail, M.D., .....	Yellow Frame.
.....	Geo. B. Shipman, .....	Blairstown.
.....	J. C. Creveling, .....	Asbury.
.....	Nathan Cook, .....	Marksboro.

The following clergymen were also present, and invited to sit as corresponding members:

Rev. Theodore Byington, A. B. C. F. M.

" David X. Junkin, D.D., Presbytery of Beaver.

" R. G. Vermilye, D.D., Hartford Union Association.

" Geo. C. Pollock, Presbytery of Passaic.

" David James, " "

" Philip W. Melick, " Northumberland.

" Isaac N. Candee, D.D. " Warren.

" Wm. C. Cattell, D.D. " Philadelphia, Second.

" Geo. C. Bush, " Philadelphia, Second.

" James E. Miller, " Philadelphia, Second.

" Jas. McWilliam, " Susquebanna.

" Jas. B. Hyndshaw, " Elizabethtown.

" Andrew Tully, " New Brunswick.

" Theron Brittain, " Hudson.

" John B. Kugler, " Raritan.

" J. S. Van Dyke, " Raritan.

" W. R. Glen, " Raritan.

" J. Alstyne Blauvelt, " Raritan.

" — Stoddard, " "

" Thos. A. Sansom, " Troy.

" James Thyne, of United Pres. Church of Caledonia.

The following order of exercises was adopted:

I. Invocation by Rev. I. N. Candee, D.D.

II. Singing Jubilee Hymn.

III. Reading the Scriptures, Rev. R. G. Vermilye, D.D.

IV. Prayer by Rev. W. C. Cattell, D.D.

V. Singing Ode No. 2.

VI. Historical Address by Rev. D. X. Junkin, D.D.

VII. Singing Ode No. 3.

VIII. Prayer and Benediction.

The services, with an adjourned interval of one and a half hours, occupied the day till near the close, and were ended with prayer by Rev. A. H. Hand, D.D.

The following resolution was adopted, viz. :

That the thanks of this Presbytery be hereby expressed to the Rev. D. X. Junkin, D.D., for his interesting address, and that he be earnestly requested to place the manuscript of the same in the hands of a committee of this body for publication.

The following committee for this purpose was named by the Moderator and adopted: Revs. F. Knighton, David Tully, R. B. Foresman, and Elder Sherrerd.

The commodious church was neatly and appropriately decorated for the occasion, the columns of the pulpit being wreathed with evergreens, and across the architrave the words in the same material :

“OUR FATHERS TRUSTED IN THEE.”

1817.

1867.

Immediately opposite, on the base of the gallery over the entrance, were the words :

“LET ALL THE PEOPLE PRAISE THEE.”

On the right of the pulpit, or west :

“TRUST IN THE NAME OF THE LORD.”

And on the left, or east :

“IN GOD IS OUR STRENGTH.”

The day was auspiciously pleasant, and favored the large concourse of persons assembled to do reverence to the cause of God and the memory of the Fathers.

C. E. VAN ALLEN, Moderator.

R. B. FORESMAN, Stated Clerk.

A DISCOURSE  
COMMEMORATIVE OF THE FIRST HALF CENTURY  
OF  
THE PRESBYTERY OF NEWTON.

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"Remember the days of old: consider the years of many generations: ask thy father and he will show thee, thy elders and they will tell thee."—DEUT., xxxii. 7.

HUMAN progress is entirely dependent upon the memory. It is the power of mind that garners the materials of thought. It is at once the recorder of the intellect and the treasury of the affections. Without memory man were an immortal novice; he could make no progress in science and the arts: indeed without it man would not be *man*. What memory is to the individual, history is to social man. "History is the memory of nations," and its lessons are invaluable as guides in human progress. It records not only the experience and wisdom of the past, but the deeds, virtuous and heroic, of illustrious men, and the ways of the providence of God—so that a noble emulation

is kindled, gratitude to the God of providence awakened, and his glory proclaimed.

Considerations of this kind doubtless led Israel's great and inspired leader to enjoin the recapitulation of the history of that wondrous people upon each successive generation. The toils and perils of the wilderness were past: the shores of Jordan had been reached; and the mighty host lay encamped along its banks. The venerable Moses, now in his 120th year, had set his house and his public administration in order, preparatory to his entrance to the Heavenly rest. That very evening he was to ascend Mount Nebo—thence to behold the promised land—and then to die. It was upon that solemn day of his sad but sublime farewell to Israel—that day of his glorious death, with the eye of sense fixed upon the earthly Canaan, and the eye of faith upon the Heavenly—that he uttered the magnificent song of which our text is a part, commanding Israel to “remember the days of old—to consider the years of many generations.” Our text needs no elaborate exposition. It indicates that the study of history may not only be profitable, but may also be a *religious duty*. Although to a sad extent it is a record of human crimes, yet is it a narrative of God's providence. He who fails to recognize “God in history,” conceives not its true idea. God is its fountain. The plot of time's vast drama was laid by Him: the events of history are but its successive scenes. He decrees the rise and fall of states and empires. His glorious purpose in view,

he provides instruments best adapted to its accomplishment; and even when wicked men are prominent, they are but scourges in the hand of God; and he "maketh the wrath of man to praise him."

If, then, God be in history—there he ought to be known and acknowledged: and, with a view to this, we ought to "remember the days of old." Nor *remember* merely: we should "*consider* the years of many generations"—pondering their lessons, for instruction—for kindling gratitude to God—for strengthening faith in his wisdom and goodness, and for the increase of the spirit of devotion.

If this be so in regard to merely secular history, much more in regard to the history of God's blood-bought church—His kingdom on earth. With her he has promised "always" to be, "even to the end of the world." Through her agency he is achieving the redemption and conquest of this sin-ruined world; securing "glory to God in the highest, on earth peace—good will to men:" and her history, like her organization, will *endure*, when all other nations and kingdoms, with their history, shall have perished amid the smouldering ruins of the world! Her history ought, then, to be dear to her children. They ought to "remember the days of old:" they ought to recount the gracious dealings of her Lord with them and their fathers. They ought, as cycle after cycle of her wondrous history is completed, to erect Ebenezers to his praise, exclaiming "hitherto hath the Lord helped us."



The arrangements made by this venerable Presbytery, for commemorating the first half century of her separate history are, therefore, in entire accordance not only with the usages of the past, and with a true social philosophy, but also with the teachings of Scripture and the example of the ancient church. We have assembled to "remember the days of old:" to recall the memory of the departed—to recount some of God's dealings with this portion of his heritage, to consider the past, with a view to present gratitude and future guidance, and "to stir up our pure minds, by way of remembrance" of what God hath wrought.

Whilst your speaker feels very gratefully the compliment implied in being selected by his brethren as the chief historian of this occasion, he cannot but be apprehensive, lest his effort shall fall far short of the interest of the celebration, and of your just expectations. So long and so far removed from these lovely and cherished scenes of his early ministry, and from the records, and from the fathers and mothers from whom information might be derived; he has had to depend much upon his own memory, and upon the aid of your stated clerk, Rev. Mr. Foresman, and that of the Rev. Messrs. Davis, Reiley, Everitt, and Messrs. S. H. Shafer, Elder of Newton, and Elder C. E. Vail of Blairstown, for facts and dates: and I feel it due to make this acknowledgment to them, and especially to my beloved friend and class-mate, Dr. Hugh N. Wilson, formerly a member and stated clerk of the Presbytery, for the use of a manuscript discourse.

in which he had collected, from the records, many valuable facts and statistics.

When the request to perform this service came, I felt the difficulty of the undertaking, at such distance from the sources of history; but the request itself awoke so many tender, solemn memories; recalled so many scenes, associated with the story of this Presbytery, and brought so vividly to mind beloved fathers and brethren, once here, but now distant or dead, that I could not say nay—I yielded to your wish and am here, near the spot where, fifty years ago, this Presbytery was first organized as a court of the Lord's house.

At the sessions of the Synod of New York and New Jersey, held in the city of New York in October, 1817, there was presented an application from the Presbytery of New Brunswick for a division of that Presbytery. The request was referred to a committee, which reported in favor of granting the request: and the Synod accordingly passed an ordinance, setting off from the said Presbytery all the churches "north and west of a line drawn from the Delaware river, so as to include in the new Presbytery, to be called the Presbytery of Newton, the churches of Amwell, Flemington, Lamington, and Baskingridge. The new Presbytery was directed by Synod to meet at Mansfield, on the 3d Tuesday of November of the same year, to be opened with a sermon by the Rev. John Boyd, or, in case of his absence, by the oldest minister present: the preacher to preside at the opening and constituting of

the Presbytery. The minute of this action of Synod is certified by the venerable John McDowell, D.D., then the stated clerk of the Synod. According to this order of Synod, the newly constituted Presbytery met, in the bosom of this (Mansfield) congregation, and in the old stone meeting-house that stood at the ancient graveyard south of this spot; in which old church so many that I see before me to-day, and many more—alas, no longer here—enjoyed with me sweet scenes of revival, in the days of the sainted Castner, thirty years ago. The Rev. John Boyd preached the opening sermon, from Tim. 2: 8, "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel." Mr. Boyd was chosen moderator, and the Rev. Jacob Kirkpatrick clerk. At that first meeting, fifty years ago, were present ministers, John Boyd, David Barclay, Holloway W. Hunt, Joseph Campbell, Jacob Kirkpatrick, Joseph L. Shafer, Horace Galpin, Jacob R. Castner, and David Bishop; ministers absent, the Revs. Wm. B. Sloan, Garnert A. Hunt, and Jehiel Talmage, so that the Presbytery originally consisted of these twelve ministers and the elders representing the churches. Where are these lovely and beloved men now? "The FATHERS—where are they?" All but one of them have passed away. Their bodies repose in "the place where their Lord lay," their souls are in the place where the Lord is. With nine of the twelve I was personally acquainted. Seven of them laid their hands upon my youthful head, when, almost thirt,

three years ago, this venerable Presbytery ordained me to the gospel ministry.

At the first meeting there were present six ruling elders, viz., John Stinson, from the congregation of Marksboro'; James Dunham, from Bethlehem; Thos. Kennedy, from Greenwich; James Thompson, from Hackettstown; Ebenezer Stilson, from Mansfield, and Alexander Finley, from Baskingridge. None of these venerable men survive—all, I believe, have gone to their reward.

To attempt a detailed history of the Presbytery, in chronological order, from this first meeting to the present, would occupy more time and space than we can at present bestow. I shall, therefore, endeavor to group the subjects of chief interest, so as to present all that is important, without needless repetition or burdensome detail.

#### THE TERRITORIAL EXTENT OF THE PRESBYTERY.

This has been changed some six or seven times since the organization, by acts of the Synod and of the General Assembly. As at first constituted, its territory began from a line, running from the Delaware, at a point a little north of Lambertsville, and sweeping, in an irregular circuit, through the counties of Hunterdon, Morris, and Sussex (so as to include Baskingridge) to the State of New York, and extended from this line to the Pocono mountain in Pennsylvania. All the State of New Jersey north of this

line, together with most of the county of Northampton, and all that of Monroe in Pennsylvania, was embraced in the territory of the Presbytery.

This territory was enlarged by the reception of the church of Allen township and their minister, from the Presbytery of Philadelphia, in 1821 ; and as there was no Presbytery occupying the territory between Allen township and the Conyngham valley, the Presbytery of Newton, as we shall see, took possession of that wide region, embracing the Mauch Chunk and Hazleton coal-fields. In October, 1832, the Synod transferred to the Presbytery of Elizabethtown the congregations of Baskingridge and Lamington, on account of the greater convenience of those churches in attending that Presbytery.

In 1837, in pursuance of the act of the General Assembly declaring certain synods not constituent parts of the Presbyterian Church, on account of the irregularity of their organization, and directing such churches as were regularly constituted and desired to adhere to the Presbyterian Church, to apply to the most convenient adjacent Presbytery, the churches of Moscow and Caledonia, in the Synod of Genesee, with their pastors, were received and were temporarily connected with this Presbytery. In 1839 the Presbytery of Raritan was created, taking from this Presbytery the church of Durham in Pennsylvania, and all the churches south of the Musconetcong mountain. The churches of Durham, German Valley, and Fox Hill, were next year restored to our territory. This divi-

sion of the Presbytery had been sought by the brethren of the south end of the territory for several years before it was finally effected. The majority of the Presbytery of Newton resisted it for a time; partly on account of the troubled state of the church, connected with the New School movement, and partly on account of a prevailing objection at that time to small Presbyteries. Not that there was any apprehension that the Raritan brethren had New School tendencies, but because some of them were supposed to favor more moderate measures for the reform of the church than the majority deemed requisite.

The next change of territorial limit was made by the General Assembly of 1843, detaching the churches of Mauch Chunk, Beaver Meadow, Summit Hill, and Conyngham, which had sprung up under the missionary exertions of this Presbytery, and constituting them with other churches into the Presbytery of Luzerne.

Again in 1851, by act of the Assembly, the territory of the Presbytery was diminished by the extension of that of the 2d Presbytery of Philadelphia, so as to include all our churches west of the Delaware and south of Martin's Creek. The object of this act of Assembly was to place Lafayette College, which had been taken under the ecclesiastical control of the Synod of Philadelphia, within the territorial limits of that Synod. After describing the territory occupied by the Presbytery, we next notice

## THE CHURCHES

within this territory. Those under the care of the Presbytery, at its formation, fifty years ago, were Knowlton, Hardwick, Marksboro', Newton, Hackettstown, German Valley, Fox Hill, Lamington, Baskingridge, Bethlehem, Kingwood, Alexandria, Greenwich, Harmony, Oxford, Mansfield, Pleasant Grove, Flemington, Amwell 1st and Amwell 2d—all of which were in New Jersey—twenty churches: whilst in Pennsylvania there were Easton, Lower Mount Bethel, Upper Mount Bethel, and Smithfield—twenty-four in all.

Of these churches only nine sustained pastors, viz.: Newton, Knowlton, Easton, Mansfield, Greenwich, Harmony, Lamington, Baskingridge, and Flemington; whilst the following congregations were united into pastoral charges: Hackettstown and Pleasant Grove, German Valley and Fox Hill, Bethlehem, Alexandria and Kingwood, Amwell 1st and 2d, making of the nine churches four pastoral charges. Upper and Lower Mount Bethel and Smithfield formed another charge, and Hardwick, Marksboro' and Oxford another; fifteen bishoprics in all, of which the last two, with German Valley, Fox Hill, and Baskingridge, were vacant at the time the Presbytery was organized. Such was the *status quo* at that date. Let us next aim to give a succinct view of the Presbytery's



## PROGRESS.

In her great mission from that date to the present, progress is marked not only by the occupancy of new fields, and the organization of new churches, but by the increase of members and liberality, in the congregations once united in support of ordinances, whereby they have become separately self-sustaining. German Valley and Fox Hill became separate pastoral charges in 1838. A new church, Lower German Valley, had been organized about the same time upon territory once covered by these congregations. The territory lying between Hackettstown and Newton had received a good deal of attention from Presbytery, and much labor bestowed upon it by missionaries of the Presbytery, Messrs. Wykoff, Force, Worrel, and others; and, under the labors of these and Mr. Conklin, a church called Union was organized in 1848. But, for some reason, that region was not congenial to our order, and after maintaining a feeble existence of four years, it was in 1852 dissolved by Presbytery: and so far as Presbyterianism is concerned, that beautiful region is nearly in the same condition as it was fifty years ago. Amwell 1st United was organized October 16, 1818; Scott's Mountain, 1818; New Village, 1819.

Stillwater 1st was originally a Reformed Dutch Church, and applied to be received into this Presbytery in 1822, and after delaying until the claims of New Brunswick could be consulted, the request was granted,



and a committee was sent, in 1823, to modify them according to our order. This church, though its course has not always been as smooth as its name might indicate, has always proved a respectful and useful congregation of the Lord, and set an early example to the other churches of the Presbytery in building a neat church edifice, and in being the first to provide a manse for the residence of their minister. Stillwater 2d was organized in 1828. Dissolved 1853. House badly located. Danville was organized in 1831, November 3d. Stroudsburg, August, 1827. Clinton on June 20th of the same year. Milford, March 25th, 1833. Amwell, 6th June, 1834. Belvidere, whose constituent members had formerly worshipped chiefly at Oxford, was organized November 25th, 1834. Durham, March 23d, 1836; and Musconetcong Valley—a colony from Mansfield, on June 13th, 1837. Blairstown obtained a grant for an organization, with the condition that it was “connected and to be connected with Knowlton,” of which chiefly it was a colony, and the organization was effected with fourteen members and two elders, October 19th, 1840. A second Presbyterian church was organized in Easton, August 8th, 1848, and on account of difficulties not necessary to record, it was, at its own request, dissolved by Presbytery, April 24th, 1851. Most of the materials of this church joined in the organization of the Reformed Dutch Congregation of Easton; although some returned to the first, and others joined in the organization of the Brainerd Church of that city.

Stewartsville, a colony from Greenwich, was organized May 29th, 1850, and Catasaqua on the 7th of the same month.

But perhaps the most interesting field ever entered by the missionary zeal of this Presbytery was that which now lies beyond her borders, in the great coal field of Pennsylvania. Previous to November 1, 1835, there was no Presbyterian church, north of Pottsville, in that vast and rich mountain country. There were a very few Presbyterians in it, but scattered and discouraged. In 1833 your historian, then a student in the Seminary, offered to spend a vacation, laboring in Mauch Chunk and vicinity; but his overtures were not favorably received. In the year 1835 a man, whose wife had been a member of the Presbyterian church, became concerned for his soul; and so deep was his anxiety that, having heard of Dr. Gray of Easton, he wrote to him for counsel. The correspondence resulted in his coming to Easton to be received by the session of that church to its membership, and (if my memory serves) Dr. Gray baptized him. This humble but intelligent man—a blacksmith—went back to Mauch Chunk with his heart aglow with the fervors of first love, and was the instrument of kindling a desire for church privileges and a church organization in the minds of a few in that town and vicinity. A request was sent to Presbytery asking for the gospel and for a church organization. The request was favorably considered, and a committee appointed to proceed to Mauch Chunk and organize a church if

the way should be clear. All of the committee, except elder Enoch Green, of Easton, and your present speaker, were prevented from attending. But on the last day of October, 1835, we arrived at Mauch Chunk. We held service that night and the next day in a small house of the Methodist church, and on the 1st day of November organized a church of twenty-four members, and ordained three elders, of whom the intelligent and pious blacksmith was one. Five weeks afterwards your speaker again visited that town, in company with his beloved friend and classmate, the lamented Rev. Richard Webster. We preached Friday and Saturday, and on Sabbath, December 6, administered the Lord's Supper—the first dispensed by Presbyterian hands in the Carbon coal field. Mr. Webster immediately entered upon indefatigable missionary work in that mountain region, and proved one of the most laborious and successful laborers I have ever known. The twenty-four communicants of which his church was at first constituted were gathered from Mauch Chunk and Summit Hill, nine miles apart. But with the blessing of God upon his toil, zeal, and self-denial, and upon the fostering care and liberality of this Presbytery and her churches, the cause prospered in the coal field. Church after church was gathered and organized, pastor after pastor introduced, edifice after edifice constructed, until, in 1843, the flourishing and enterprising Presbytery of Luzerne was constituted, in part of churches set off from us. Beaver Meadow was organized in 1838; Summit Hill

in April, 1839; Conyngham in April, 1842, and colonies from these followed in rapid succession at Hazleton, Weatherly, and many other points. That Presbytery now numbers two churches more than her mother. This much of the history of the daughter seems entitled to record in the history of the mother, for the Presbytery of Newton not only evangelized that region at the first, but a goodly proportion of the funds collected for sustaining missionaries in that field, and for building places of worship, was drawn from the churches of this Presbytery; and I feel like claiming for my beloved mother Newton, not only the honor of this very effective church extension, but also incidental results to the church at large, that have flowed from her labors in the coal field. It was something to found the church that has given to Lafayette a benefactor like Pardee.

The apostle of the coal field, the lovely and lamented Webster, toiled on until he preached his last sermons on his death-bed on June 19, 1856.

The progress of the Presbytery in church extension since I ceased to be a member, in 1851, I must leave to others to describe, as I only know the general fact that Swartwood, Phillipsburg, Asbury, Andover, Oxford 2d, Shawnee, and Mansfield 2d, have been organized since that date; a very creditable progress, considering that, unlike the rapidly growing West, the field is an old one and has been long occupied.

This sketch of our beloved Presbytery would seem incomplete without at least a glance at the history of

the region, the churches, and the ministers, antecedent to its separate organization. Before, then, proceeding to the statistical and biographical part of this discourse, let us glance at

#### OUR EARLIER HISTORY.

It is less than 170 years since the red man of the woods, the Lenni Lenapè held sway in the beautiful region that comprises the territory of this Presbytery. Here ascended the smoke of his wigwam, here he chased the bounding deer, in our bright streams he angled, and along our Delaware he paddled his light canoe. True, white inhabitants have been here for a longer period, but they were few and feeble. The hardy pioneers of these hills and valleys made history, but did not write it. The struggle for a home and for subsistence amid the forest left them no time to record who they were, when their first settlements were made—what were their adventures, or what the earlier provisions for civil organization or religious worship. We can gather some facts and some certain grounds of conjecture from old records and deeds, and from the names of early settlers, that indicate their nationality; but still much must remain in uncertainty.

The earliest record that I have been able to find, that affords any light, carries us back only to 1739—128 years ago. "There came before the Presbytery" of New Brunswick, then met at the place now called

Lawrenceville—says the quaint record, “a supplication for supplies of preaching, in Mr. Barber’s neighborhood, near Musconnekunk” (Musconetcong river); and Mr. Cross and Mr. McCrea were directed to supply certain Sabbaths at Lamingtunk—(Lamington), and Mr. Barber’s. This Mr. Barber was probably the ancestor of Jesse Barber, father of Phinehas, formerly an elder in this (Mansfield) church. Subsequent records make it certain that “Mr. Barber’s neighborhood” was identical with parts of Old Mansfield and Greenwich; for mention is often made of supplies being sent to Mr. Barber’s and Mr. Green’s. The former—“Mr. Barber’s neighborhood”—seems to have given place on the records to “Mansfield Woodhouse;” whilst the latter—“Mr. Green’s”—changes on the record to Green’s-ridge—Greenidge—Greenage, and at last to Lower Greenwich. One record says, “a supplication for supplies was presented to Presbytery from Durham, in Pennsylvania, on both sides of the Delaware,” and the same men were directed to supply both places—Durham and Greenidge; which fact indicates that there were people in that part of our territory looking to the formation of Presbyterian churches. From 1739 forward, frequent mention is made of supplies being appointed for Greenwich—for “Mansfield Woodhouse,” Durham, and other places in this region; and we can trace the organization of church after church, extending north and west. “Greenwich upon Delaware” was the district now occupied by Belvidere, Oxford, and part

of Harmony; for, in the later records, the supplies were appointed for Axford's or Greenwich upon Delaware; and "Axford's" and "Oxford" are used as the *alias* of "Upper Greenwich" and "Greenwich upon Delaware;" *e. g.* Mr. Campbell was ordered to supply three places upon given Sabbaths, viz.: Greenwich, Greenwich upon Delaware *or* Oxford's, and "Mansfield Woodhouse."

It is possible that the first Presbyterian houses of worship erected within our bounds, were those of Greenwich and "Mansfield Woodhouse." Which was the first erection it is impossible to say. But it is pretty certain that the first meeting-house in Greenwich was erected between the years 1739 and 1744; for in the journal of that man of God, David Brainerd, he mentions having preached in Greenwich twice on Sabbath, December 9, 1744; and when it is considered, that this first log church was so far decayed in 1775 as to render another building necessary, we may infer that it was in the first old church that he preached. That it was Lower Greenwich, is proven by the fact that it was ten miles from Brainerd's cabin, as he states; and that was nearly the exact distance between the site of Brainerd's house near Martin's Creek in Lower Mount Bethel,\* and the site of the

\* Brainerd's journal is as follows:—"Lord's Day, Dec. 9, preached both parts of the day at a place called Greenwich, in New Jersey, about ten miles from my own house. In my first discourse I had scarce any warmth or affectionate longing for souls. In the intermediate season, I got alone among the bushes, and cried to God for



original Greenwich Church, which stood near where the New Jersey Central Railroad crosses the Pohatcong, on the southern bank of that stream. "Mansfield Woodhouse" may have been built a little earlier or later, but there could not have been much difference in the dates of the two erections. A house must have been built at Lower Mount Bethel as early as 1747. I have not been able to ascertain the dates of the erection of houses of worship in the other congregations except Newton, which was built in 1787; but from what we know of the progress of population north and west we are safe in inferring that congregations would be gradually formed, and such houses of worship erected as the limited numbers and wealth of the people could afford. The records of the Presbytery of New Brunswick prove that the earlier congregations were dependent for many years upon *supplies* sent by Presbytery; and it is evident that the fathers of that Presbytery performed a large amount of this kind of domestic missionary labor. Among those that supplied these churches at an early day, were the Rev. Robert Cross, a native of Ireland; the

pardon of my deadness; and was in anguish and bitterness, that I could not address souls with more tender affection. \* \* \* In the latter exercise, blessed be God, I had some fervency both in prayer and preaching; and especially in the application of my discourse, I was enabled to address precious souls with affection, concern, tenderness, and importunity. The Spirit of God I think was there; as the effects were apparent, tears running down many cheeks.

"Dec. 10. Near noon preached again: God gave me some assistance  
\* \* \* Came away from Greenwich and rode home."



Rev. John Cross, a Scotsman, who was settled at a place called "the mountains back of Newark," who was a co-laborer with Whitefield; the Rev. James Campbell, for a long time the pastor at Tinnicum; the Rev. Daniel Lawrence, a native of Long Island, who studied at the Log College, and was settled in "the Forks" (Allen township and Lower Mount Bethel) in 1747; the Rev. Azariah Horton, a native of Boston, but brought up in East Jersey. He was at Smithfield on the 18th of May, 1742 according to Webster, in 1741 by another authority; and spent a fortnight in preparing the Indians on the Delaware for the advent of David Brainerd. At a later period, Mr. Boyd, Mr. John Clark, James McCrea, and others, are mentioned as supplies. McCrea was a native of Ireland, and was for a time stated supply at Mansfield and Greenwich. He had supplied at Musconecunk as early as 1739. He was called to Lamingtunk, Lebanon, Pepack, Readington, and Bethlehem in 1740. He was the father and founder of Lamington. He was the father of Colonel John McCrea of Albany, and of Miss Jane McCrea, whose murder by the Indians, near Fort Edward, during our Revolution, made such a sensation throughout the country. A portion of the Lamington congregation procured his dismissal in 1755, and it must have been during the time that elapsed between his dismissal, and his recall in 1756, that he supplied in this valley.

The Rev. JOHN ROSEBOROUGH, was previous to the year 1770, pastor of Greenwich, Oxford, and Mansfield

Woodhouse; but having lost notes taken from the old records, I cannot now state in what year he began his labors. In 1769 he removed from this side of the river, and took charge of the churches previously served by Daniel Lawrence—the Irish settlement and Hunter's settlement—the former now called Allen township, the latter Lower Mount Bethel. Mr. Roseborough continued the pastor of those two churches until 1777, when, in the darkest hour of our revolutionary struggle, he, by his eloquent appeals, roused the hearts of his parishioners and neighbors to rush to their country's rescue. A battalion was raised, and the patriotic pastor, as their colonel, led them to Washington's camp, at Coryell's ferry; requested a military man to be appointed to command in his place, whilst he remained as chaplain. His battalion shared in the struggle and the glory of Trenton. But a few days after that victory, the heroic pastor was surprised, in a farm-house near Pennington, by a straggling party of British troops, who, finding he was a Presbyterian and a Whig, stabbed him mortally with their bayonets. Some old people have described to me the deep sorrow felt by his people here, and in the Forks, when the sad tidings of his death were brought; and also the mournful mission of the widow and daughter to the scene of the tragedy, to identify the body.

I have not been able to ascertain whether, at the time of Mr. Roseborough's death, there were any other settled pastors north of the South Mountain,

but infer from the frequent sending of supplies that there were not. In 1771, when elder Thomas Kennedy came with his father to Greenwich, that church, Mansfield, and Oxford, were vacant, and continued so until 1775. When the British entered New York city, all the prominent Whigs were compelled to fly (and the Presbyterians were all Whigs); and amongst them the Rev. Joseph Treat and the Rev. Dr. Rodgers, collegiate pastors of the first Presbyterian church. The latter went to Connecticut, the former came to the bounds of this Presbytery, and for a time resided in Lower Mount Bethel, and served that church in connection with Greenwich, preaching alternate Sabbaths in each. He subsequently removed to the house now occupied by Mr. J. R. Smith, just south of the Church of Bloomsbury, where he lived until his death, which occurred about the beginning of the present century. His remains lie in Greenwich cemetery, without a stone. The Rev. Francis Peppard, of Allen township and Hardwick, and the Rev. John Hanna, pastor of Alexandria and Kingwood, often preached in the churches north of the Musconetcong; and by the labors of these and others the congregations were fostered, until they became what they were fifty years ago.

The elements of which these congregations were composed were derived from different nationalities. English, Scotch, Scotch-Irish, German, Dutch, Welch—all have furnished members of these churches. But whilst family names still furnish indexes of nationality, the several races have been so commingled,

by intermarriage, as to produce a homogeneous population, and to render it impossible to find a current of blood that does not mingle with some other. Whilst the Scotch and Scotch-Irish were probably the forming and moulding element, and most of the ministers were of that race, yet, in some congregations, the German element predominated, whilst in all, many of the other nationalities were found. German Valley was originally a German Reformed church, and once used the German language in worship. Stillwater 2nd was Dutch Reformed—although some German families were among them. Knowlton was also a German-English church, and organized under the title of "the First English and German Congregation in Knowlton;" whilst Greenwich, Mansfield, Hackettstown, Newton, Easton, and the others, enroll many names from all the other nationalities. In the churches above the Kittatinny mountain their early history is traceable to the Dutch and the Huguenots; whilst in all, we find at present an indistinguishable commingling. At or near Newton there was a German organization, which ultimately was absorbed by our church in that town.

#### CHURCHES AND MEN AT THE ORGANIZATION.

We shall now attempt a succinct sketch of the ministers of fifty years ago, so far as our knowledge of them extends; and connect with this such notices of the churches they served as we have been able to collect.

The Rev. JOHN BOYD, the oldest of the original twelve, and who opened the Presbytery, and was its first moderator, was the third pastor of the Church of Newton, although he was without charge at the time of the formation. Newton is first mentioned in the old records in 1786 as applying, in connection with Hardwick, for the ministerial services of Rev. Ira Condict. In 1787 Mr. Condict was settled there, and was probably the first pastor of Newton, but not of Hardwick—Rev. F. Peppard having been pastor of Hardwick for many years before him; the Rev. H. W. Hunt was the second, Mr. Condict having been called in 1793 to the Dutch Church of New Brunswick. Mr. Hunt was installed in 1795, June 17th, and applied for a dismission in 1802, and was dismissed. Mr. Boyd was a member of the Presbytery of Carlisle, at the time Newton and Hardwick asked leave of Presbytery to prosecute a call for him. This was in the fall of 1802; but Mr. Boyd was not installed until November, 1803. He remained pastor until the fall of 1811, and was succeeded, as we shall see, by Dr. Shafer, who remained pastor, with an interval of some three years, until 1853. Mr. Boyd became stated supply of Marksboro' and Smithfield; and was dismissed to the Presbytery of Hudson in April, 1820. Of the characteristics of the man, or the manner or success of his ministry, nothing is known to your historian.

The congregation of Newton has had seven pastors: Messrs. Condict, Hunt, Boyd, Shaper, Barber, Barret and Mott. Dr. Shafer's was the longest, being

thirty-eight years. It is a curious fact that, in the erection of the first meeting house, in 1787, a lottery was resorted to, the Legislature having granted permission by law. It was called the "Newton Princeton Lottery," as Princeton shared in the profits. This was "going down to Egypt for help;" and the pecuniary history of the congregation, in its earlier period, proves that the Lord frowned upon ecclesiastical gambling; for they were not only embarrassed with their church debt, but had great trouble in their final settlements with both Mr. Condict and Mr. Boyd. Mr. Boyd forgave them \$200, and Mr. Condict sued them, obtained judgment, and they were annoyed with executions till after his death in 1813. Henry Johnston was one of the first elders and most active men. The Griggs family have been represented in the session for about sixty years. This church has been blessed with many seasons of gracious revival during its history, the details of which cannot be given, for want of space, except so far as they may come in in mentioning the several pastors. The largest addition in any one year was under the present pastorate in 1865, being 124 on profession.

DAVID BARCLAY, the next on the roll, was ordained as pastor of Bound Brook, December 3, 1794, and continued there until April, 1805, when, on account of some troubles, he removed. He became pastor of Knowlton, Oxford, and Lower Mount Bethel, in June, 1805, each offering him two hundred dollars for one-third of his time. He continued in this charge

until 1811. Mr. Barclay was a man of decided ability; quick, earnest, and energetic in his motions and his speech; of stout, athletic frame, but impetuous and imprudent temperament. I met him, in my student days, long after he had removed from this region to Punxsatawny, in Pennsylvania. A Mr. Jacob Kerr, who was an elder in Knowlton, published a volume of more than four hundred pages, entitled "The several trials of David Barclay before the Presbytery of New Brunswick, and Synod of New York and New Jersey." While this old book exhibits the patience, and care, and wisdom of the church courts in conducting these trials, the facts put upon record in its pages are lamentably illustrative of the doctrine of total depravity, and had better never been printed. Mr. Barclay was evidently not a wise man, nor were his prosecutors. No serious criminality was proved against him, but such indiscretion was shown as induced the Presbytery in 1811 to restrict him from preaching in Knowlton and Lower Mount Bethel. He was dismissed to the Presbytery of Redstone April 25, 1819.

KNOWLTON CHURCH was organized and taken under the care of Presbytery about the commencement of the present century. It was the result of an agreement between the English and German Presbyterians to lay aside prejudices and unite, which they accordingly did under the title already mentioned. It has been a substantial, orderly, and useful congregation, and the mother of some daughters. Its other pastors will be noticed hereafter.

OXFORD was one of the oldest congregations in the present bounds of the Presbytery, only younger than Mansfield, Greenwich, and, possibly, Mt. Bethel. I incline to think it derived its name, as did the township, from the old family of Axford; for in the earlier records ministers were sent to supply at Axford's, or Greenwich upon Delaware, and Axford's, Oxford's, Upper Greenwich, and Greenwich upon Delaware were evidently identical. This has always been a sound, staid, and useful congregation, and has enjoyed the ministrations of several valuable pastors. Who was its first I know not, if any pastor preceded Mr. Roseborough. It is probable that he was the first pastor serving Oxford, Greenwich, and Mansfield, and was probably settled about 1764. He left in 1769; and for want of data I am unable to fill up the hiatus between this and the advent of Barclay in 1805; although, doubtless, the records of that session will supply the deficiency. In Barclay's trials it is stated that G. A. Hunt was in 1814 pastor of Oxford, Harmony, St. James, and Upper Mt. Bethel. The Rev. Lemuel F. Leake served Oxford and Harmony from April 29, 1818, to October 19, 1825, when his relation to Oxford was dissolved. Who served this church for the next four years I am not informed, except that Rev. Sylvester Graham was stated supply from 1826 to 1828; the Rev. J. N. Candee became stated supply in April, 1829, and continued until installed pastor of Belvidere in November, 1834, and probably for some time longer. The Rev. Robert Love was the next



minister, first as stated supply, and afterwards as pastor, in connection with Harmony, from May, 1836, to his death, October 29, 1838. The Rev. John Carroll became pastor of Oxford and Harmony, November 19, 1839, and continued to serve Oxford till October, 1842, and Harmony till November, 1848. Rev. James McWilliam was ordained pastor December 6, 1842, and continued until November 27, 1853, and the Rev. Frederick Knighton entered upon labor in October, 1854, having been preceded by Rev. Mr. Marr and Rev. John White, as supplies. Oxford was for many years blessed with a very valuable, indeed, a model, elder in the venerable John Clark.

LOWER MT. BETHEL may as well be mentioned in connection with her collegiate sisters, Oxford and Knowlton. She is one of our most ancient churches. Her place of worship stands near the site of David Brainerd's house, and her earlier members often heard him preach. There were two settlements of Scotch-Irish in the Forks of the Delaware, one called Craig's, or the West Branch settlement, the other Hunter's or the East or North Branch. The term West Branch being applied to the Lehigh, and East or North Branch to the Delaware. Mr. David Lawrence, as we have seen, was pastor of both branches at an early day; after him Mr. Roseborough; then Mr. Treat. Between Mr. Treat's death, about 1800, and Mr. Barclay's advent in 1805, there is a blank which I cannot fill. Mr. Barclay served the church till 1811. It is probable that the Rev. David Bishop, of Easton, was stated supply, in

connection with Easton. We know that this arrangement was made after Mr. Bishop's successor, Dr. Gray, came to Easton in December, 1822; for Mr. Gray supplied both churches until he was installed pastor in Easton in 1828, October 8th. The Rev. Benjamin I. Lowe, however, was for a time stated supply and pastor of the Mt. Bethels, from October 5, 1819, till about April, 1824, so that Dr. Gray's labors at Mt. Bethel most probably commenced at or about this latter date. The Rev. Robt. Lowe served the church, in connection with Harmony, from October, 1832, to April, 1836. The Rev. Azariah Prior was stated supply in 1837-8, left in April of that year. From this to 1839 the Rev. John McCullough served the Mt. Bethel churches. The Rev. Jas. Clark was pastor not quite a year from October 15, 1839. The Rev. Andrew Tully became the pastor in the fall of 1840, and continued pastor of Upper Mt. Bethel till April, 1842, and of the Lower Mt. Bethel until October, 1853, when he was translated to Harmony. His labors were greatly blessed in this field. He was succeeded by the present pastor, Rev. Robt. B. Foreman, in the spring of 1854.

Upper Mt. Bethel, probably of Brainerd origin, was connected in its early history with the churches of Lower Mt. Bethel, Oxford, and Harmony. Rev. J. Roseborough ministered here during the Revolutionary war. From that period to its connection with the Presbytery of Newton little is positively known. Since then its ministers have been :

Rev. Benj. I. Lowe.... from 1818 to 1823

" J. Talmage..... " 1823 to 1836

" Mr. McCullough... " 1836 to 1840

" And. Tully..... " 1840 to 1842

Up to this time this church shared with Lower Mt. Bethel church in the services of the same pastor ; thenceforth :

Rev. Mr. Mack ..... from 1842 to 1846

" Joseph Worrell... " 1846 to 1853

" Gershom Goble ... " 1853 to 1856

" Smith Sturgess.... " 1856 to 1857

" P. W. Melick..... " 1857 to 1862

" S. McNair..... " 1862 to 1864

" Theron Brittain.... 6 months in 1864

" Edwin Town..... from October 1865

to present time.

The Rev. GARNER A. HUNT was pastor of Harmony at the time the Presbytery was organized—at what time settled there I have not ascertained. He continued there until April, 1818. In July of that year he was installed pastor of Scott's Mountain, a little congregation that he, I believe, had gathered. In April, 1827, he was installed at New Village; and in 1828, from causes that I never ascertained, he ceased to be a member of the Presbytery. He was brother of Holloway W. Hunt, senior, already mentioned as pastor at Newton, and father of H. W. Hunt, junior, of Metuchen. He was reputed a less mature scholar than his brother, and was characterized by some eccentricities; but from an acquaintance formed in his

declining years, I esteemed him a man of God. I visited him upon his death-bed, and officiated at his funeral. His name is associated with

First, HARMONY Congregation. This was originally a part of old Greenwich. The date of its separate organization I have not ascertained; but it must have been subsequent to Mr. Sloan's settlement at Greenwich, in 1778, for he performed parochial duties for many years over the territory of the present Church of Harmony. Mr. Hunt was probably its first pastor. If so, Mr. Leake was its second, commencing in 1818 as stated supply; installed June, 1822, over Harmony and Oxford, and his relation dissolved in 1828. He continued a missionary in the bounds of the Presbytery for six months, and was in 1830 pastor of Chartiers, in Washington county, Penn.; thence removed to Illinois, where he recently died. Mr. Love became stated supply in 1832, pastor in 1836; died in 1838. He was succeeded by Mr. Carroll, as already stated, till 1848; he by Dr. Skinner in 1849; he by Mr. Tully in 1853; and he by the present pastor, Mr. Freeman, in, I think, 1862. So that, if my information be correct, this church has had seven pastors.

Second, SCOTT'S MOUNTAIN, as a church, never enjoyed but a feeble existence. It was under the care of Mr. Hunt, was supplied for a time by Mr. Candee, was nursed by Presbyterian supplies, and finally dissolved upon the organization of the Stewartsville Church, which absorbed most of its members.

Third, NEW VILLAGE had been irregularly formed

into a congregation some time before 1819, but in that year it was regularly organized and taken under the care of the Presbytery. Mr. G. A. Hunt was pastor until about 1828. The church edifice was upon lands belonging to a person who was taken with the preaching of a female advocate of Arian Baptist opinions, named Mrs. Roberts, and also a Mr. William Lane, a preacher of the same views. This woman and her coadjutors gained many proselytes to their heresy about thirty-eight years ago; several congregations were formed throughout this region, called the Christian Connection—usually called Chrystians. At Johnsonsburg, at Milford, at New Village and elsewhere, societies were gathered; and the gentleman upon whose ground the New Village church was built, passed it over to the use of this new sect, and in 1830 the Presbytery erased the name of the congregation from the roll. In 1832 Dr. George Junkin became the President of Lafayette College, and shortly afterwards was invited to preach in the New Village, or “Weller’s Church” as it was called; which he did on Sabbath afternoons. He presented the doctrines of grace in a series of discourses, without directly naming the Arian Baptist heresy. The result was that the Christian organization wavered and became extinct; and the church was again opened for evangelical preaching, and often occupied by your present speaker whilst pastor of Greenwich.

Rev. HOLLOWAY W. HUNT, senior, was another of the original members of this Presbytery, and was

the second pastor of Newton; and at the time of the formation, pastor of Kingwood, Bethlehem and Alexandria. He was, as I and many here remember him, a man of very venerable appearance—tall, portly, of a very fair and healthy complexion, and, when I first saw him, his locks were white with age. He was a man of no mean ability, and was, in early life and in his prime, a very popular preacher. His manners were bland and attractive, and he had the faculty of attaching the people of his charge very strongly to him. This was evidenced by their devotion to him when, on account of some alleged diversity of opinion and practice from what the Presbytery deemed correct, difficulties arose; and an investigation was had, in the course of which, in 1837, he declared independence of the Presbytery, and ultimately went with his congregations, Bethlehem and Alexandria, to the New School branch of the church. This occurred during those seasons of agitation which resulted in the division of the Presbyterian Church, and when many good men, on both sides, may have acted with less wisdom than they would have done in times less turbulent. I had no doubt at the time, nor have I now, that the Presbytery were impelled by a spirit of faithfulness to the cause of truth; yet I could not claim for them infallibility; and it would not be magnanimous to doubt that the venerable pastor was conscientious in the course he took. As the churches served by Mr. Hunt through a long ministry are no longer with us, their history need not here be sketched.

The Rev. WM. B. SLOAN, pastor of Greenwich at the time of the formation, was born near Lamington, Somerset county, N. J., about 1772; was graduated at Princeton, studied theology with the Rev. Dr. John Woodhull of Monmouth, was licensed by the Presbytery of New Brunswick—ordained by the same Presbytery, and installed pastor of the then united congregations of Greenwich and Mansfield, in 1798. He served both for seventeen years and then became the pastor of Greenwich only, which he continued to serve until increasing infirmities induced him to resign his pastorate, in October, 1834. His general health was rather firm, but a weakness of the lungs made it difficult for him to speak loud.

Mr. Sloan was one of the finest-looking men I ever beheld—above medium height, straight, erect, slender but well formed, his features finely chiselled, yet manly and dignified in expression; his eye a clear expressive blue, his gait and bearing stately yet unconstrained—his manners those of a gentleman of the old school; his was an impressive presence. Some esteemed him haughty, but it was because they did not know him; for a more kindly heart never throbbed. He was a man of warm affections, and easily moved to tears. His talents were very respectable, though not great; his scholarship respectable; his style simple and unaffected; his sermons rather of the admonitory and practical, than argumentative or doctrinal. He was not a very vigorous thinker, but was an earnest and affectionate preacher of practical truth.

His delivery, before the failure of his voice, was clear, correct, and impressive, though not rising to the higher range of elocution. Forgive me, my brethren, this attempt at description—it is the portrait of my father! I loved him as a father, and he me as a son. He lived in the congregation nearly five years after I assumed the pastorate; and, delicate as the relation was, the confidence and unison of our hearts were never for a moment disturbed. Whilst on a visit to his brother in Somerset, he was taken with his last illness, and died in the house in which he had been born sixty-seven years before. He died July 3, 1839, and was buried in Greenwich, amid the tears of a sorrowing people. Mr. Sloan was not present, fifty years ago, at the organization of the Presbytery; the reason was, he was severely ill at the time. GREENWICH, the scene of his life-long labors, was one of the oldest churches in your present bounds. Organized soon after 1739, its first log church was probably built in 1741 or 1742; the stone church, which many of you remember, was built in 1775, although not pewed till several years later, except three pews put in by private means. It was taken down during the first year of my ministry, 1835, and the present neat and substantial edifice built. Her pastors, so far as known, have been named, previous to your speaker and his successor. And if there were no other settled pastors, then Roseborough, Treat, Sloan, Junkin, Hand—five, have covered a period of more than a century. Roseborough from probably 1760 to 1769; Treat from 1775



to 1797; Sloan from 1798 to 1834; Junkin from 1834 to 1851—seventeen and a half years; and Hand from 1851 to 1867, more than sixteen years. I began labor in October, 1834—was ordained, March 25, 1835—translated to Washington City, April, 1851. Dr. Hand began labor early in the summer of 1851, was received from the Presbytery of Luzerne, August 12, and installed, September 2, 1851; your speaker being present, by invitation, at the installation.

Greenwich has been the mother of churches; Harmony, Stewartsville, and Bloomsbury are her daughters, and she has contributed materials also to Asbury, Phillipsburg and Rieglesville.

Under Mr. Sloan's ministry there were several seasons of revival—the most noteworthy in 1830–31. In that year sixty-seven were added to the communion on examination; thirty-two at one time. Subsequently the church was several times specially favored—the largest ingathering at any one communion being seventy-eight; and the largest in any one year, 1836, was I think one hundred and three.

Rev. JOS. CAMPBELL, the next on the roll, was a native of Ireland, but educated mainly in this country, chiefly at Princeton. He also studied theology with Dr. Woodhull. The precise date of his settlement at Hackettstown I have not ascertained; but it must have been as early as 1810—probably earlier; for he took an active part in the Barclay trials in 1811 to 1814. Dr. Campbell was a man rather under medium stature, but straight

and erect—thin in flesh, with a strongly marked set of Scotch features, arched brows, which sometimes approached the grotesque of elevation, when he was engaged in earnest speech. His face was one of benevolent expression, and would have been handsome, but for the shortness of the nose. Dr. Campbell's talents were quite above mediocrity. He wrote with a good deal of vigor, was ready in debate, apt and forcible in theological controversy, and was an able, earnest, and affectionate preacher of the word. He was a man of warm piety and zeal—a very genial and interesting companion, and a successful minister. After his death a volume of his sermons was published, edited by Drs. Gray, Scott, and myself, and those selected are fair specimens of his usual pulpit preparations. His delivery was deliberate, earnest, and impressive, though somewhat marked by the Scotch-Irish pronunciation. Those who have personal recollections of his pulpit appearance will remember the peculiar smile he wore, which was not banished even when his tears flowed. They will remember, too, that he always prayed with his eyes open; and that, both in the pulpit and in table and family devotion, there was a peculiarly long *hiatus* between the *terminus* of his prayer and the *amen*. He was much beloved and respected by his brethren; was doctorated by Lafayette College, and was worthy of the honor. He was translated to Milford and Kingwood, New Jersey, in April, 1838, in opposition to the remonstrances of his Hackettstown charge; and I

thought at the time, in opposition to the dictates of his own affections, if not his ultimate judgment. He became a member of the Presbytery of Raritan at its formation. He died of typhoid fever in the autumn of 1840, and was very sincerely mourned by his brethren and by the people. His body lies and his monument stands near to the pulpit he so long occupied at Hackettstown. Several revivals of religion took place under his ministry, and he was a welcome visitant in the other pulpits of the Presbytery. He served both Hackettstown and Pleasant Grove until 1832, when he withdrew from the latter.

The date of the organization of the 1st Church of Independence (HACKETTSTOWN) I have not ascertained, but it must have been coeval with or shortly after that of Mansfield, for supplies were sent to that neighborhood as early, I think, as 1750. It was a strong, efficient, and influential church when the Presbytery was formed; and has continued to grow in numbers and in Christian enterprise. The Rev. Peter Wilson, was pastor before Dr. Campbell. Mr. Campbell was its pastor in 1817 and until 1838. He was succeeded by Rev. Elias S. Schenck, who came in December, 1838, and was ordained January 16th, 1839, and continued pastor until October, 1842. Mr. Schenck was dismissed to the Presbytery of New York in 1844, and was a teacher at White Plains New York, and Danbury, Connecticut, for many years. He afterwards went to Missouri, where he was when the late rebellion began. He entered the United

States army as captain ; passed through the war, and afterwards resumed the profession of teaching at Cranberry, New Jersey, where he now is.

Mr. Schenck was succeeded by the Rev. John H. Townley, who was received as a licentiate from the Presbytery of Elizabethtown and ordained July 26th, 1843. He was a man of lovely spirit—but his health failed. He was dismissed to Morristown in October, 1851, after a pastorate of eight years. He died at Morristown in 1854. He was succeeded in the pastorate by my friend and classmate, Dr. Hugh N. Wilson, a man of no mean mark, whether his talents, scholarship, pulpit-power, or general ministerial and social qualifications be considered. We all lament that he is at present laid aside by disease. He was received from the Presbytery of Long Island, and installed at Hackettstown, June 19th, 1852. He was succeeded by the Rev. J. Reck Harbaugh, in 1858 ; he by Rev. G. C. Bush in January, 1861, and he by the Rev. Thomas McCauley in the present year.

DANVILLE is a colony from Hackettstown ; the territory now embraced within the limits of the Danville parish originally forming a part of Hackettstown. In 1824 the old stone church was built. On the 4th of November 1831, a committee of the Presbytery of Newton met in the church and organized the Danville Church. The following persons, members of the Hackettstown Church, were elected and ordained elders, viz.: Messrs. John H. Fleming, David Freling, and Vincent Runyan. The original church consisted of seventeen

members, six of whom were received from Hacketts-town, one from Morristown, and ten on examination.

During the ten following years the church was dependent upon supplies appointed by Presbytery. In 1841 the Rev. Joseph Worrell became the first installed pastor, giving a portion of his time to Tranquillity Mission field, until the fall of 1844, when the pastoral relation was dissolved "for want of sufficient support." The church now numbered fifty-three members, an increase of thirty-six in thirteen years. In the fall of 1844 and spring of 1845, the Rev. James B. Hyndshaw supplied the pulpit for six months. In 1846 the Rev. Charles Milne supplied the pulpit for a time. In 1848 the Rev. Alexander McCandless was installed pastor. He was graduated at Jefferson College in 1819, licensed in 1822, ordained and installed over the Church of Long Run, Pa., in 1825, and died at Danville on Sabbath, December 9th, 1849, aged fifty-two.

On the 18th of September, 1851, the congregation called the Rev. Ephraim Simanton. At this time the church had receded to thirty-three members.

Mr. Simanton continued pastor until the 24th of April, 1867, a period of nearly sixteen years. During the latter part of Mr. Simanton's pastorate the church grew rapidly; the membership advancing from thirty-three to one hundred and twenty-four. In 1868 the congregation remodelled the old church, which is now one of the most beautiful and comfortable church buildings in the Presbytery.

On the 13th of October, 1867, the Rev. Alpheus H. Holloway, the present pastor, was installed. The congregation have recently purchased a beautiful parsonage adjoining the church.

This church is now self-sustaining, and is an evidence of the result of feeble beginnings, nourished by the labors and prayers of God's people.

PLEASANT GROVE, which Dr. Campbell served for many years, in connection with Hackettstown, is situated upon Schooley's mountain. When organized, I have not been informed. The Rev. Holloway W. Hunt, junior, still of this Presbytery, was installed at Pleasant Grove in November, 1832; he served Danville one-third of his time; was the founder of Lower German Valley, and I think also of Mansfield 2d. He was pastor of Pleasant Grove and Lower German Valley when I left the Presbytery. Was afterwards pastor of Pleasant Grove and Mansfield 2d, until 1859; and was succeeded in 1860 or '61 by Rev. Gilbert Lane, who continued till 1865; and he by the present pastor, the Rev. J. H. Clark, in that year or 1866.

MILFORD and KINGWOOD, the other churches served by Dr. Campbell, are not now in your bounds, and do not pertain to this narrative.

Kingwood was a very ancient organization; Milford was organized March 25th, 1833, chiefly of colonists from Alexandria; and its organization was probably in part the result of a debate between the Rev. Wm. L. McCalla, of Philadelphia, and the Arian

Baptists; which debate took place at Milford; but chiefly the result of the missionary labors there of the Rev. James B. Hyndshaw.

The Rev. JACOB KIRKPATRICK, D.D., was one of the original members. As after 1838 he was not a member of the Presbytery, I need not attempt his history here; especially as an extended biography of him has been written since his decease. But all who knew him would feel justly disappointed if, on such an occasion as the present, his name should not be mentioned with veneration and affection. He was the first clerk of this Presbytery, and was much beloved in it till the day of his death. Many of my present hearers remember him distinctly. Of somewhat bulky form—dark yet ruddy complexion—of portly gait, dark and expressive eye, bland and benevolent expression of countenance—well-balanced mind—an earnest and affectionate preacher—very often a tearful pleader with sinners—he sustained a long, pleasant, and useful pastorate in the churches of Amwell 2d and Amwell 1st United. He too is gone to his rest; but his name will be long and affectionately cherished.

The next on the roll is Rev. JOSEPH L. SHAFER, D.D., the 4th pastor of Newton; and he was excelled by none in the most desirable elements of a Christian pastor. Indeed he was one of the loveliest Christian gentlemen with whom it has ever been your speaker's lot to be associated. Grave and sedate, yet cheerful, in demeanor; always dignified, yet kind and suave in manner; warm in his affections and tender in his

emotional nature—with an intellect clear and practical rather than grasping and intense—sound in judgment, calm in temperament—respectable in scholarship—lucid and chaste, rather than vigorous as a writer—solemn, earnest, and distinct as a speaker, his pulpit powers were of the kind to *wear*, rather than to beget *sensation*. He was the man for a life-long pastorate, devoted to the feeding of a flock, rather than for aggressive action or sensational occasions. He was often moved to tears when preaching Christ crucified, and pleading with sinners to seek salvation; and even when not speaking himself, his heart often gushed in sympathy with devotion conducted by others. I remember, and can never forget his tender tearful expression, after the exercises of Brother McWilliam's ordination at Oxford were over. He approached me in the churchyard, grasped my hand, and, with tears coursing down his cheeks, he said, "Brother J—, I thank you for that prayer." He could say no more.

He was, to the close of his life, a diffident man, and had a deep sense of the responsibility of preaching the gospel. He remarked, towards the close of his life, that he had never risen in the pulpit without a flutter of the heart. He was a great favorite in all our congregations and at all our firesides. The people, especially "the common people, heard him gladly." As a Presbyterian he was calm, judicious, cautious, wise, and, where principle was involved, unshrinkingly firm; but his heart was alive with sym-



pathy for those that were in danger of church censure. I shall never forget the tearful solemnity with which he once spoke to me, in regard to one with whom he feared a church court was likely to deal severely, on account of an exhibition of temper and some rash utterances. His words were few, but they went to my heart, "Save him—he is a son!" It was characteristic of the man. If any man more than another could be called the Nathaniel of the original twelve, Dr. Shafer was the man. He was guileless, and one of the most considerate men of others' feelings. Born at Stillwater, Sussex Co., N.J., May 9th, 1787, he was of that mixture of European blood which, in your historian's judgment, produces about the best stock of men—German and Scotch-Irish. His father was of German descent, his mother a Linn, his grandmother a Kirkpatrick. He always spoke of his mother's teaching with gratitude. At an early age, 13 or 14, he professed faith in Christ, in connection with Hardwick church. He left home in his 15th year, to pursue study at Lamington, under the Rev. Mr. Boyd; graduated at Princeton in 1808; studied theology under Dr. Woodhull of Freehold; was licensed by the Presbytery of New Brunswick, Oct. 2, 1810; labored in Monmouth Co. as a missionary for a time; was ordained and installed over Newton and Hardiston. He soon relinquished the latter and gave all his time to Newton. He was called to Middletown Point in 1835, and in the spring of that year was dismissed from Newton and went to the Point.

But the divorce was not a natural one. Neither Dr. Shafer's heart nor the hearts of the people of Newton were fully in it. After three years he was recalled, and in June, 1838, was reinstalled at Newton; where he continued to serve the Master and his people, until the hand of death arrested him, his harness still on, Nov. 12, 1853. But a few weeks before his death he occupied his pulpit for the last time. The last hymn of the morning service was the 185th. In attempting to read the last verse,

“Soon the delightful day will come,  
When my dear Lord will call me home,  
And I shall see his face:  
Then with my Saviour, brother, friend,  
A blest eternity I'll spend,  
Triumphant in his grace!”

his voice became broken with emotion—faltering, and, unable to finish it, he sank back upon the sofa. It was prophetic; and in five weeks thereafter a vast concourse of brethren of the ministry, and sorrowing parishioners and citizens, accompanied his remains to the Newton cemetery, where they repose—the only minister's body in that field of graves.

The next on the original roll of the Presbytery is a name that will stir the holiest memories and the deepest affections of many in this assembly, as it stirs my own:

JACOB R. CASTNER! What virtuous mind that knew him did not love and admire him? Had all my hearers known him, as many of them did, my

task were done when his name was pronounced. But all did not know him. Bodily he was rather under medium stature; but his frame was lithe, compact, and firmly knit. Dark hair, a keen and penetrating dark eye, aquiline features, a brow betokening great powers of thought, a mouth and chin indicating great firmness of purpose and of principle, a manner and gait quick and determined, made him a man of marked presence. He possessed a mind of decided force and acuteness. He grasped a subject with strength, and wielded it with power. He was a natural orator; and one of the best, if not the very best, extempore speakers in the Presbytery or the Synod. His readiness in this respect was probably a hindrance to the full development of his really great powers. His very active and laborious habits, and the multitude of his preachings, led him to rely too much upon his extempore powers, and prevented that culture in the study that would have made him one of the most polished and impressive pulpit orators of his generation. As it was, he was an able, laborious, and successful minister of the Word. An early and fearless champion of the temperance reformation, he probably did more for that cause than any man in the bounds of the Presbytery. Once convinced that a thing was right, nothing could swerve him from its advocacy. He was utterly fearless—a man of unwavering moral courage. But whilst bold as a lion in defending the right and denouncing the wrong, he was gentle as a lamb and tender as a woman in the intercourse of

social life. A warm-hearted friend, a sympathizing comforter, he was one of the most delightful conversers I ever met. A natural gentleman, he could be firm without arrogance, and entertaining without egotism. He was almost idolized in his congregation, and was respected and beloved by his brethren and throughout the churches. Born at Liberty Corner, he pursued his classical studies at Baskingridge and Princeton, and studied theology under Dr. Finley, of Baskingridge, for whom he always cherished great veneration. German Valley, and Fox Hill, and Black River, were the first fields of his labors. At the formation of Presbytery he was pastor of Mansfield, in which he was settled in 1814, and here he continued until on the 26th of April, 1848, when he was suddenly arrested by the hand of death, and borne from his earthly toils to his heavenly rest. "He fell," says your minute of the event, "with his armor on. Long had he stood in the front of the battle. For thirty-five years he fearlessly confronted error, immorality, and worldliness, as an ordained minister of Jesus Christ. The effect of his sudden exit from us is as when a standard bearer falleth." He was your speaker's most intimate ministerial friend. Oh! what sweet counsel we often took together, and there are here, those who can join with me in saying:

"With us his name shall live  
Thro' long succeeding years,  
Embalmed with all our hearts can give—  
Fond memories, and tears!"

MANSFIELD, the church which was the field of his labors for so many years, has already been noticed as one of our most ancient churches, and its earlier history sketched so far as known. The ancient church, "Mansfield Wood-house," stood on the site of the old stone church in the country. The brick church was built in 1837, and burned in 1863; rebuilt in 1864-5.

Mr. Sloan's ministry here extended from 1797 to 1814, about 17 years; Mr. Castner's to 1848, 34 years. He was succeeded, in 1849, by the Rev. James Lillie, a Scotchman of fine talents and erudition, but sorely lacking in what his countrymen call "gumption." He seemed to think the doctrine of the pre-millennial advent the most important part of the gospel. Whilst still the pastor of this church, his views of baptism became changed, and repairing to New York was immersed by Dr. Cone.

For this and other reasons his relation was dissolved by Presbytery, April 23, 1851, and his name erased, October 9. His successor was the Rev. JOHN TURBITT, installed, November 1851, whose relation was dissolved in October 1852, on account of ill-health. He was from the North of Ireland, though educated in this country, and licensed by this Presbytery. His "crack sermon" was on the text Ps. cxxxix. 14, "I am fearfully and wonderfully made." He still lives in Illinois, though not in the ministry. His successor was the Rev. Solomon McNair, previously of Donegal Presbytery, who was installed

May 12, 1853, who continued till 1860, and after a short vacancy he was succeeded by the present able and accomplished pastor, Rev. E. D. Bryan, who was installed, Nov. 1861.

Of the Rev. Horace Galpin your historian had no information at the time this was written, except that he was pastor at Lamington at the time of the formation of your Presbytery, and until 1826. He was then dismissed to the Presbytery of Troy; and was subsequently connected with the 2d Presbytery of New York.

The following letter from Mr. Galpin shows how his life has been spent:

"NEW YORK, November 5, 1867.

"TO THE MODERATOR AND PRESBYTERY OF NEWTON, N. J.

"DEAR BRETHREN—I received a letter from your Stated Clerk last evening, the Rev. R. B. Foresman, dated October 10, 1867, informing me that you had passed a resolve to celebrate the semi-centenary anniversary of the first organization of the Presbytery of Newton on the 20th of this month in the First Mansfield church; and that you requested me, being the only surviving member of the original members of the Presbytery at the organization, to attend the anniversary.

"It would give me the greatest pleasure to comply with your kind request were it practicable; but for

two or three years past my infirmities have been creeping upon me (I am now bordering on eighty); my eyesight is defective; my speech and hearing are impaired: so that, with the distance, and these infirmities, I shall be prevented from the great pleasure in seeing and being with you on that interesting occasion.

“Mr. Foresman has also transmitted the names of nine of the members of Presbytery present at the first organization—two being absent—the whole number being eleven. And now, by your letter and request, I am reminded that fifty years have passed since the event of that organization! I was ordained and installed over the Lamington congregation, N. J., in June, 1814, so that I have on the 20th of this month been in the ministry fifty-three years! I recollect perfectly well being at the Presbytery of Newton on that first occasion. And the names of the members given in Mr. Foresman’s letter are all fresh in my recollection to-day.

“If it will not trespass too much upon your time, will you permit me briefly to run over the names of the first members?

“Mr. J. Campbell was settled in Hackettstown, and was a faithful and successful minister, and, I think, died there.

“Mr. J. Kirkpatrick was settled at Amwell, N. J., over two congregations, and over one of them I had the pleasure of installing him. He was a hale and fine-looking man, and a faithful practical teacher,



greatly beloved by his congregations, and successful. He was a little in advance of me in age.

"Mr. J. Castner was settled in the neighborhood of Greenwich, not far from Mr. Sloan. He was a man of firm principles and sound theology, laborious, doctrinal, and swept off the heresy of universalism around him which prevailed there when first settled. He preached without notes before him, and raised up a growing church, though small.

"Mr. Shafer was in Princeton College, in a class above me, when I was there, and became settled over the church at Newton. He possessed excellent natural talents, a slender constitution, and was an evangelical preacher. But what additions were made to the church under his ministry I am unable to say.

"Mr. D. Bishop was my brother-in-law, graduated in my class at Princeton, and when in the ministry we both became members of the Presbytery of New Brunswick. He was settled at Easton, and lived but a short time. He was esteemed and loved by his congregation, and, I believe, was faithful during his ministry.

"Mr. Hunt, Mr. Barclay, Mr. Boyd, Mr. Sloan, Mr. Talmage, although their names are perfectly familiar to me, and their persons and manners fresh in my recollection, yet I never had an opportunity to form any judgment of their ministry.

"As for myself, I voluntarily took a dismission from my connection with the Lamington church; the church was too old, and strained my voice. I went to



the western part of the State; staid there nine years, and then was invited to go South; and having organized a church in Georgia, remained there six years; but the climate finally drove me back again to the North, where, becoming a member of the Second Presbytery of New York, I have not had nor sought a regular congregation, owing to an affection of my throat, the irritation of which is only allayed by taking medicine. I have occasionally preached, and taught a classical school; am now and have been for some time engaged in writing for the press. But I have felt out of place. The ministry is my calling. But the wisdom of Providence is above poor, feeble flesh, and divides our strength and time as is meet and best. He puts this treasure in earthen vessels—poor dust and ashes, and says, ‘Occupy till I come.’ He has spared me, while all my brethren have been taken away. I feel a solitary trunk in the midst of the forest of young, vigorous plants. One generation goes, and another comes, and we may exclaim, in the language of Burke, ‘What shadows we are, and what shadows we pursue!’

“These thoughts may not, in every respect, accord with your anniversary. The celebration is for glad hearts. A union and communion of happy reminiscences. And yet, some of these are not all unmingled with regrets. In correspondence with my thoughts, you will allow me to finish the meditations which a recurrence to the first Presbytery suggests. Fifty years! In this interval, what scenes checker

our experience! What vicissitudes, what conflicts, what changes in churches, in pastors, in people, in presbyteries! Is it possible I have lived to the period of your semi-centenary! You are a new presbytery to me. Some of your faces I have never seen, and probably all shall never see again till the final triumph of the church in the morning of the resurrection, when a glorious anniversary shall swell the anthems and songs in a happy and eternal celebration with the general assembly and church of the first-born in heaven. I send my love to all the successors of the members of the first Presbytery. My spirit is with you, dear brethren, in your celebration, and may the peace of God rest upon you and upon all present, and upon all the members of the first Mansfield congregation.

“Ever affectionately yours in the fellowship of the gospel,  
H. GALPIN.”

The Rev. DAVID BISHOP was pastor at Easton when the Presbytery was formed, and until April, 1822, which was probably the date of his decease, or not far from it. He left behind him in that community, and in the Presbytery, a fragrant memory as a good man and faithful minister. He was the first minister at Easton, and in connection with his pastoral labors, taught a classical academy. He was a brother-in-law of Rev. Horace Galpin, the only surviving original member of the Presbytery.

Two of his children survived him, one Dr. Calvin

Bishop, late of Philadelphia, but now deceased; the other the widow of the late Rev. Ninian Bannatyne of Washington city.

EASTON, the church of which Mr. Bishop was pastor, was under the care of the Presbytery fifty years ago; but of the date of its organization I am not informed. It became under the ministry of Dr. John Gray, the immediate successor of Mr. B., a large, influential, and efficient church, as it still is. Dr. Gray was received from the associate Reformed Presbytery of New York, Dec. 3, 1822, and was appointed stated supply at Easton, and ordained the same day as an evangelist; was stated supply at Easton and Mount Bethel until installed at Easton, Oct. 8, 1828. Dr. Gray was a member of this Presbytery twenty-nine years; until transferred with his church to the 2d Presbytery of Philadelphia in 1851. He has recently resigned his pastorate.

The Rev. JEHIEL TALMAGE became stated supply at Knowlton in July, 1819; was installed pastor of Hardwick until April, 1822; then installed pastor of Knowlton. He resigned his charge and went to Ohio in 1839; subsequently returned to New Jersey to the Presbytery of Raritan; and was received by this Presbytery from Raritan, April 27, 1847. He died at West Bloomfield in Sept. 1854, in the full and peaceful hope of a blessed immortality. He was a most amiable, godly, and devoted man. Humble, gentle, firm in principle, affectionate in heart and manner, he was much respected and beloved. Of

moderate talents, yet was he an earnest and useful preacher, and a faithful pastor.

Thus has your historian endeavored to sketch the *personnel* of the original Presbytery, and of the churches associated with their names. He has aimed to condense as much as possible; but this discourse has already become swollen beyond the bounds he had prescribed, although many interesting facts have been omitted. A few more of the older members of the Presbytery, of those not on the original roll, ought to be mentioned, but it must be briefly done.

The Rev. JOHN FLAVEL CLARK became pastor of Flemington soon after the formation; for he is reported as pastor in 1819 on the minutes of the General Assembly. Many here will remember his large, portly frame, his pleasant beaming countenance, his genial companionship, his exhaustless fund of anecdote, his kindly generous heart, his clear, loud, and commanding voice, his impressive appearance and solemn manner in the pulpit. He was a good preacher and a good man. Some were of opinion that his wonderful powers of wit and anecdotal conversation impaired his usefulness; but so far as my observation extended, this power was kept under the restraints of good taste and piety, and whilst it made him the life of the social circle, I never saw it interfere with the graver duties of his ministry. He served the churches of Amwell and Flemington for some years together. Subsequently he was pastor at Paterson, N.J., Oyster Bay, L.I., and Fishkill, N.Y., where he died. He

was son of the Rev. Dr. Joseph Clark of New Brunswick, brother of Dr. William P. Clark, late of Belvidere, and Col. P. I. Clark of Flemington, father of Dr. S. S. Clark, of Belvidere, and of the widow of our loved and lamented brother, Rev. William C. McGee.

The Rev. ROBERT LOVE, already mentioned as the pastor of Harmony and Oxford, was a native of Chester County, Pa. He studied theology at Princeton; was received from the Presbytery of Newcastle, Oct. 2., 1832; was stated supply of Harmony and Lower Mount Bethel, until the spring of 1836, when he was installed pastor of Oxford and Harmony, May 2. He was a lovely and devoted young servant of Christ; an earnest, effective, practical preacher. But he toiled too hard, overtaxed his strength, and died at Harmony, Oct. 9, 1838, profoundly lamented.

The Rev. JACOB T. FIELD united with this Presbytery, from the classis of Paramus, April 23, 1833. He was stated supply at Stroudsburg and Smithfield until June 26, 1833, when he was installed their pastor. His health failing, he was released from his pastorate, Oct. 5, 1841. He was excused in 1844 from attending Presbytery on account of feebleness by paralysis; but his life was prolonged for many years, and he only died during the last ecclesiastical year, 1866-7, a year marked by the death of five ministers that had been connected with this Presbytery, viz., Messrs Kirkpatrick, Field, Leake, Conklin, and Farquhar. Mr. Field died May 17, 1866, and is buried at Shawnee. Mr. Field, when in health,

was a man of fine personal appearance, and was a man of good talents and education, and a faithful and pungent preacher of the word.

STROUDSBURG, one of the churches served by Mr. Field, was organized in Aug. 1827. It was the result of a blessed revival of religion, which occurred in that vicinity that year, through the labors of the Rev. Solomon Carpenter, in connection with Mr. Field. Mr. Field was laboring there as a missionary. It was organized with eleven members, Joseph Kerr and Amos Miller being elected elders. The church at first was supplied by members of Presbytery. Rev. Samuel Sturgeon was stated supply here and at Smithfield in 1829-30. Rev. Charles Tappan supplied in 1831-2; in the former year 15 were added; in the latter, 22. In the latter year Mr. Field resumed labor, and continued 7 years; receiving in that time 66 members. In 1840 the Rev. Dr. John McNair supplied for 3 months. In 1841 the Rev. Baker Johnson began his ministry in Stroudsburg and Middle Smithfield, and continued till 1844; when he confined his labors to Smithfield; and the Rev. William Scribner was called to Stroudsburg. Ordained in Nov. 13, 1844, he resigned in April, 1849; when Mr. Johnson was again employed and installed pastor, and continued till 1853. In 1854 Rev. J. Edwin Miller (now of Plumsteadville, Pa.) was installed June 13, and continued till 1860. That year it reported 70 members. Rev. Myron Barrett became stated supply that year, got the church to be for the first time self-sustain-

ing. Fifteen at one communion were added. He labored here two years, and was succeeded by the Rev. G. F. Cain (now of Erie, Pa.), in Nov. 1862. He resigned in March, 1864; and the present pastor, the Rev. Benjamin S. Everitt, began his labors on the 1st of July of that year. During his ministry the church has been greatly strengthened. Times of reviving were enjoyed in 1864-5 and 1866-7, and over 100 added to the membership. It now reports 176 membership. The senior elder, Joseph Kerr, died last spring after 40 years' service. He was a good and faithful man, collected a considerable portion of the funds for building the church, and was indefatigable in his labors. Mr. John Malvin, another elder, has served for 35 years.

MIDDLE SMITHFIELD, or, as it was anciently called, Smithfield, was one of Mr. Field's congregations, and is one of the most ancient churches in the Presbytery. The gospel at first approached that part of your territory not *up* but *down* the Delaware; not in the English but in the Dutch language. The Hollanders, with some families of French Huguenots, passed from Esopus or Kingston, on the Hudson, to the Neversink Flats (now Port Jervis) on the Delaware, and from that point extended their settlements southward to the Kittatinny. Dutch congregations at Neversink, Shapunk, Walpack, with probably other points of preaching, existed early in the eighteenth century, probably as early as 1690 or 1700. Pahaquarry and the Shawnee flats were settled about 1700 by Dutch,

French, English, and Scotch, as is indicated by such names as Van Campen, De Pui, De Witt, Smith, Brodhead, McDowell, and Chambers. A little log church was built about 1725. About 1750, Wm. Allen gave five acres of ground for the use of "a Presbyterian meeting-house," and in 1752 the "old stone meeting-house," as it was for many years called, was built on that ground, and long occupied by different denominations. It is supposed that the Rev. Azariah Horton, before mentioned as David Brainerd's fore-runner, preached the first sermon in English in 1741 or '42. He preached in the little log church. After the stone house was built the Dutch pastor used it; and owing to the difficulty of obtaining English preaching, ordinances were maintained in the Dutch language. Yet occasionally the English Presbyterians visited the place and preached. No record of supplies is made till 1761, after which a Mr. Clark, Mr. Tennent, Mr. Lyon, Mr. Hanna, Mr. Schenck, and others were appointed for Smithfield. A Rev. Mr. Wales, from Allen Township, seems to have been the earliest settled pastor. A Rev. Mr. Rhodes was also a laborer in that field, with much success; both of them between 1750 and the opening of the war of the Revolution. The Rev. Francis Peppard also often visited Smithfield, and preached, having charge of it as a missionary station. The Rev. Peter Wilson, of Hackettstown, had similar charge of it after Mr. Peppard, which was from 1797 to the close of the century. About 1813 the Rev. John Boyd was appointed to



preach at Smithfield, and he in 1816 organized or re-organized the church. After him Mr. Field preached a short time, then the Rev. Jacob Tuttle, Rev. Nathaniel Conklin, and Rev. J. Force. About 1825 the Rev. Dr. John M. Dickey missionated for a time in that region, and afterwards Mr. Hyndshaw and Mr. Sturgeon. Previous to the organization of Shawnee, the church of Smithfield held their worship for many years chiefly in the church built in Middle Smithfield Township in 1833, and hence had come to be called "Middle Smithfield." But in 1853 it was resolved to reorganize the ancient congregation and rebuild the church which had stood on that consecrated spot for more than a century. The corner-stone was laid on the 11th of August of that year. The spiritual house reorganized by a committee of the Presbytery on the 27th of December, by the name of the "Shawnee Presbyterian Church;" and the Rev. John Kirby Davis soon after was called to be pastor, and entered upon labor in March, 1854, serving Shawnee and Middle Smithfield until April, 1863, when Shawnee laid claim to and obtained his entire services.

The history of Middle Smithfield is substantially that of Smithfield, having the same origin, the same laborers, and, until 1854, the same organization. After Mr. Davis was called for all his time to Shawnee, Middle Smithfield obtained the services of their present pastor, Rev. Charles E. Van Allen, who was installed October 31, 1865.

I shall now give brief notices of those churches that

have not been mentioned in connection with the biographical sketches.

HARDWICK, or the YELLOW FRAME, is one of the ancient organizations. It antedates Newton and all the neighboring churches; but of the date of its organization we are not informed. The Rev. Francis Peppard, who ministered about forty years at Allen Township and Hardwick, was probably its first pastor, and lies buried in their graveyard. He was succeeded in the latter charge by Mr. Condit, who served Hardwick and Newton, being probably the first pastor of the latter. Mr. Condit came in 1797, and of course the church must have been in existence long before. But its records of early date were destroyed by fire, and with them the material of its history. Whether Mr. Hunt ministered both at Newton and Hardwick, I am not informed; but suppose it probable; if he did he was the minister before Mr. Boyd, who, as we have seen, was called to Newton and Hardwick in 1802. He continued till 1811, when he was dismissed. There was some trouble connected with his removal, for he gathered a party after his dismissal, and organized a congregation called the 2d Presbyterian Church of Hardwick, and asked Presbytery to recognize it, and permit him to preach in it; but the Presbytery persistently refused his repeated requests, and he went to Smithfield.

I have no definite information of those who ministered in this church after Mr. Boyd left until Mr. Talmage came, probably in the year after the forma-

tion. He was stated supply at Knowlton and pastor at Hardwick till 1822; then pastor at Knowlton till 1839. The Rev. Benjamin I. Lowe was installed over Hardwick, Marksboro, and Stillwater in June, 1824. His relation with Stillwater was dissolved, April, 1829; with Marksboro, June, 1836, and with Hardwick, Oct. 1837. He went to Ohio in 1838; thence to California, where he still lives; and represented the Presbytery of Pacific in the Assembly of 1864. Mr. Lowe was a man of fine natural talent, of warm heart and earnest manner as a preacher. He was much beloved in the Presbytery, and had but one marked defect as a public man; he would not come to time. So inveterate was his lack of punctuality, that he was often spoken of as "the late Mr. Lowe." Mr. Lowe was succeeded in the charge of Hardwick and Marksboro by that lovely, beloved, and lamented Brother, the Rev. Jonathan Sherwood, who was ordained in June, 1839, but translated to Milford in Feb. 1841. And he was succeeded, the same year, by the beloved and lamented William C. McGee, who was ordained Oct. 20, and continued a faithful, quiet, and useful ministry until he was cut down by death on the 25th of May last.

MARKSBORO was an offshoot from Hardwick; has been generally associated with her, and their histories are nearly identical.

KNOWLTON has already been mentioned, but some of her pastors have been omitted. After Mr. Tal-  
mage's resignation, they had no settled pastor for

some time. Mr. Condit was pastor from the spring of 1841 to Nov. 1841. The Rev. David Longmore, a native of Ireland, was stated supply of Blairstown and Knowlton united. They tendered him a call, which he declined. He labored there from Dec. 1841 to April, 1843, when he went to Philadelphia and Manayunk, thence to Milton in Pa., thence to West Jersey, where he died. From the summer of 1843, to August, 1845, Blairstown and Knowlton were served by that eminent man of God, profound scholar, and able writer, the Rev. Dr. John M. Lowrie, lately deceased at Fort Wayne, Indiana. His health failed, and he went West in the spring of 1845; and was succeeded in the pastorate of Knowlton, in the autumn of the same year, by the Rev. John A. Reiley, a man of devout piety, great industry, and an earnest worker for Christ. He was brought up and converted under my ministry; and he has made diligent use of his talents. In 1854 Blairstown, which, as we have seen, was organized out of Knowlton in 1840, became self-sustaining, and called Mr. Reiley for all his time. A church had been organized at Hope, June 11, 1854, and Knowlton united with this a daughter of her own, in calling the Rev. Robert H. Reeves, who was installed on Nov. 21st of the same year, and continued in the united pastorate until April, 1865.

BLAIRSTOWN, after she undertook to go alone, progressed with vigor, growing in numbers and efficiency steadfastly; and not only maintaining ordinances herself, but putting forth exertions in the field

of Christian education that have made her name savory in all the churches. Of this we shall speak in mentioning the educational department of the Presbytery's efforts. But it is due to one man to say that his energy and liberality have contributed very largely both to the founding and the success of all that wherein we rejoice at Blairstown. Of him who gave name to the place, funds to the church, and a hall to the school, the Presbyterians may well say, "He loveth our nation."

BELVIDERE was organized Nov. 25, 1834, with 46 members and 4 ruling elders. It has been a spirited, energetic, and liberal church from its beginning; setting the other churches an example in the great matter of systematic benevolence. I wish I had been informed of the statistics of contribution from this small congregation; they might with profit be recorded. Rev. Isaac N. Candee was the first pastor, installed Nov. 25, 1834. He is a man of action and business system, and to his activity and tact, backed by such men as J. M. Sherrerd, William C. Morris, Phineas B. Kennedy, and the late Hon. John P. B. Maxwell, the character of the church is largely owing. Mr. Candee, now Dr. Candee of Illinois, was dismissed in April, 1840, to become agent for our Foreign Board in the West, a post to which your historian had previously been appointed, but for which he deemed Dr. Candee better fitted, and therefore nominated him. Dr. Candee was, until a few days ago, agent for the Seminary of the North-west. He was succeeded

at Belvidere by the Rev. Dr. James Clark, now of Philadelphia, a scholar of rare acquirements, a preacher of great excellence, and a Christian of great loveliness. He was called to the presidency of Washington College, Pa., in 1850; thence to Lewisburg, Pa., and thence removed to Philadelphia, where he now resides. He was succeeded in Nov. 1850 by the Rev. Henry Reeves, who continued pastor until 1858, when he removed to Chambersburg, and engaged as principal in a female seminary. He now resides in West Philadelphia. He was succeeded by the Rev. Wm. H. Kirk, who continued pastor till August, 1866, and he was succeeded in November of the same year by the present pastor, the Rev. David Tully.

BLOOMSBURY, a colony from Greenwich, was organized Oct. 28, 1857. Their first pastor, the Rev. W. E. Westervelt, was ordained and installed April 15, 1858, their new and beautiful church dedicated in the same year. His successor, the Rev. Joseph S. Vandyke, was installed Oct. 10, 1861. The church has since been transferred to the Presbytery of Raritan.

The organization of STEWARTSVILLE has been mentioned. They built a beautiful place of worship in 1850. The Rev. George C. Bush was their first pastor, installed May, 1851; called to Hackettstown, Jan. 1862; succeeded by the Rev. Samuel M. Studiford in the spring of 1862; and he succeeded by the present pastor, the Rev. William Laurie, in May, 1866. This has been a very prosperous enterprise, and the instrument of much good.

PHILLIPSBURG was organized in 1853. They have built a stately edifice. The Rev. Smith Sturgess was stated supply from Oct. 1853 to April, 1855, when he became pastor and continued until Sept. 1856. He was succeeded by the Rev. James Y. Mitchell in July, 1857; and he in 1863 by the Rev. James Petrie, who continued until Oct. 1866; since which time Rev. H. B. Townsend has been stated supply, and is now pastor.

The 2d church, OXFORD, was organized May 8, 1863. Their first pastor, called in 1864, was the Rev. Isaiah B. Hopwood, who continued till 1865, when the present pastor, Rev. E. Clark Cline, was called and settled.

Such has been the progress of this venerable Presbytery, and such are some of the details of her history. And it is a history pregnant with important issues affecting both time and eternity!

A few additional facts of a more general kind ought to be stated. And

1st. The Presbytery of Newton was always remarkable for her vigilant care over the churches, her watchfulness over her own ministers, her faithfulness in calling the latter to account for the manner of their ministry, and for the pains she took to foster sound doctrine and wholesome discipline among her people. Many pages might be covered with extracts from her minutes corroborative of this statement; but your time will not permit.

2d. She has been a BULWARK OF SOUND DOCTRINE. At several times she recommended to her ministerial



members to pursue a system of DOCTRINAL INSTRUCTION, and in many cases her plans were carried out to the manifest edification of the churches thus instructed. She watched carefully over the orthodoxy of her members, and when, in any case, any departure from sound doctrine was alleged, the Presbytery was prompt and faithful in investigating the facts, and calling delinquents to account. But the Presbytery has been favored in this respect. Only two or three cases of doctrinal departure, and two or three cases of other alleged erring, have occurred in fifty years.

Much time and toil have been expended by the Presbytery in the delicate and difficult task of healing breaches and reducing disorders, while the records attest wondrous care, patience, and, for the most part, success in this kind of labor.

IN THE GREAT DOCTRINAL STRUGGLE OF 1834-8, this Presbytery bore itself with marked decision, wisdom, and firmness. When the practical division of the Church, upon a doctrinal basis, was begun by the General Assembly of 1832, creating a Presbytery on the principle, not of geographical extent, but of "elective affinity," this Presbytery, in April, 1834, denied their constitutional right to create such Presbyteries, and sustained the Synod of Philadelphia for dissolving the Presbytery thus erected; and from that time forth the Presbytery of Newton steadily advocated and sustained the measures of reform adopted by the Old School. She and the Presbytery of



Susquehanna were the only Presbyteries in the Synod that did not hesitate; although ultimately all except that of Newark wheeled into line. This Presbytery sustained the "Act and Testimony," and the measures that followed it. And although in two successive years the Synod *faltered*, and, in reviewing the records of Newton, dodged the great questions at issue and approved their book, "with the exception" of those decided measures of reform, "about which Synod expresses no opinion;" yet the Presbytery never faltered one moment, but, in the face of this obloquy, pressed forward. A committee was appointed to confer with the professors at Princeton in regard to the position of the signers of "the Act and Testimony," as condemned by the Princeton Review; and it is believed that the happiest results followed the firmness and faithfulness of this Presbytery. I was not then a member, and can speak freely of the noble stand they took. The Presbytery was prompt and decisive in their action. They condemned the Plan of Union of 1801—the principle of "elective affinity"—the new-school theology—the admission of committee-men as members of church courts—the breach of covenant by the Assembly of 1836, in regard to the Western Foreign Mission Society, and the attempt to bind our church to the American Board of Commissioners for Foreign Missions, and the Home Mission Society. They approved fully of the acts of the Assembly of 1837, and paid their *quota* of the expenses of the lawsuit in which the New School

attempted to take from us our funds and our Seminaries. From first to last this Presbytery marched in the van of reform; and to her honor be it recorded that, at the close of her fiftieth year, she expressed an unwillingness to surrender at discretion all the fruits of her great struggles for truth and order; but, whilst expressing a love of Christian union, expressed a wish that that union might be secured under clearer guarantees than those proposed, so that truth and order might not be sacrificed at the shrine of union.

#### TEMPERANCE.

This Presbytery was an early, steadfast and unflinching advocate of the Temperance reformation. The next year after her organization, viz., on October 8, 1818, it was "Resolved, that, whenever the people where we meet provide us dinner at a public house, we request them to put no ardent spirits upon the table." And, throughout her whole history, she has been zealous in the Temperance cause, and several of her members have proved champions therein.

#### "SYSTEMATIC BENEFICENCE."

Of the system known by this name, this Presbytery may claim to be the parent in our Church, so far as it is of human parentage. Dr. Candee and the session of Belvidere were the first to introduce and work a system of subscription and monthly payments, and the efficiency of that church is attributable to this. Another pastor and session introduced a modification of the Belvidere plan; and that pastor wrote a series

of articles upon the subject, for the Presbyterian, and obtained subsequently the action, first of the Presbytery, and afterwards of the General Assembly, which resulted in the discontinuance of travelling agents and the adoption of the plan as now imperfectly worked throughout our churches.

#### EDUCATION.

In the cause of education this Presbytery has been forward and zealous throughout her entire history. Great interest and care she has always taken in training men for the ministry. Her minutes constantly exhibit this deep and growing interest. At the formation, one-half of a fund that had been left for educational purposes to the mother Presbytery of New Brunswick was given to this Presbytery, and this, together with funds raised from the churches, she employed in supporting or aiding needy candidates. This fund was afterwards contributed as a permanent scholarship of the Presbytery to Lafayette College. For many years an education sermon was preached at each stated meeting, and a collection made; and she enjoined upon her churches to contribute to the General Assembly's Board of Education. On this subject I quote the following from Dr. Wilson's sermon: "When one, whose whole heart was in this work, came among them, and, on the Heights of Easton, established a college, they were prepared to bid him God-speed. To his care they intrusted their candidates. To that institution they gave of their funds;

and with unmingled joy beheld it made a Christian, though not a Church institution. When its interests demanded a wider patronage and a more shining position, they cheerfully parted with it, finding the reward of their counsels and prayers, and the healing of their sorrow, in the prospect of its greater efficiency." The parochial schools of German Valley, Blirstown, Upper Mt. Bethel and Newton, and the flourishing Presbyterian academies of Blirstown and Newton are additional proofs of their educational zeal and enterprise. With the history of the latter I have not been made acquainted; that of the former I know, and only regret that there is not time and space fully to put it upon record here. Founded in 1848, first as a parochial school, it has steadily grown to be one of the most valuable and flourishing Presbyterian academies connected with our Church. The indefatigable energy of Mr. Reiley, ruling-elder John Bunnell, and others, aided by a succession of excellent principals and teachers, the liberality of the people of Blirstown, and especially of the man whose name it bears, have made it a fountain of blessings that no human measurement can adequately compute. Dr. I. W. Condit, Rev. J. G. Moore, Rev. J. K. Davis, Dr. J. C. Johnson, J. Henry Johnson, A.M., and S. S. Stevens, A.M., have been its successive principals; and under their care, aided by corps of efficient teachers, it has become a fountain of learning and piety, over which all good people rejoice. Among its chief benefactors ought to be recorded the name of that energetic and public-

spirited citizen, whose business energy is felt from Boston and New York, far over the plains of Iowa and stretching towards the Pacific coast—a man who knows how to get money, and to use it liberally and wisely—a man of whose beneficence Lafayette and Nassau Hall can tell—JOHN I. BLAIR! He gave the grounds to the Presbyterian Academy, gave liberally to the erection, paid one-fourth of the teachers' salary the first year, erected and gave the elegant and spacious principal's residence and boarding-house, and many other liberal gifts. The last catalogue exhibits the names of six teachers and 128 students.

#### BOARDS OF THE CHURCH.

Of these this Presbytery has been a constant and loyal supporter; and whilst it is true that the people under their care have not yet come up to the New Testament standard of Christian liberality, yet the Presbytery has labored for this end; and the failure has been in common with that of nearly the whole denomination.

#### REVIVALS.

This Presbytery has always been the friend and promoter of revivals of religion. The minutes exhibit proofs of the diligence with which she sought to promote them by means ordinary and extraordinary. And, through all her history, most of her churches have enjoyed more or less extensive times of refreshing. It would be a grateful task to recite this very

important part of her history; but it would swell this narrative to the size of a considerable volume, and we must forbear.

Such, imperfectly sketched, is the outline history of this venerable and beloved Presbytery. It is, of course, not attractive to the worldling; it is marked by none of the ostentation which wins the wonder of the million. "The kingdom of heaven cometh not with observation." Unlike the march of military hosts, or the advance of material improvements, the achievements of the Church are not so obvious to public notice. You may trace the march of armies by the devastation they leave behind, or the carnage of the battle-field. You can mark the progress of material improvements, by the recession of the forest, the rise of villages, and cities, and rural buildings, the smoke of the furnace, the rattle and clang of the forge and the factory, the thunder-roll of the railroad train, and a thousand palpable mementos of physical progress. But the progress of the Church is not thus noticeable. Her battles are not waged "with confused noise, and garments rolled in blood." She rears no material monuments to mark her advance, except the modest school-house, the house of worship, and the college. Her march is noiseless as an angel's flight; and her work is done without that clatter and glare that challenge notoriety. And yet upon her progress depends the progress of all that is valuable in civilization and the arts. Working silently, but with an energy divine, the Church moulds the character of men-

and of society. She plants those principles whose outgrowth produce in men and society all the elements of valuable progress. Without the Church and religion, society would either retrograde or rush to ruin. But men of superficial views and worldly ideas are slow to acknowledge the indebtedness of our country to the Christian religion. Yet is it demonstrable that but for the life-power that our religion has furnished to our civilization our country would not be what it is. What would these hills and valleys be without Christianity? And how much that is valuable and substantial, in the religion of this region, has resulted from the faith, and patience, and toils, and tears, and prayers, and trials of the men of the Presbytery of Newton! If it were possible to withdraw from your territorial bounds all the influence for good that this body has exerted since its formation, fifty years ago, and the resultant benefits of various kinds, what a withering change would be produced! The fathers of this Presbytery were pioneers of religion and civilization in all this picturesque and prosperous region. Hither they came when the howl of the wolf and the whoop of the savage echoed over these hills. Here they dwelt in humble abodes hard by the wigwam of the Indian; and here, amid privations and dangers, they sowed that precious seed, of which succeeding generations are reaping the pleasant fruit. Embalmed in our holiest memories be their names—in the grateful hearts of their successors be the record of their toils

and trials; and as we this day contemplate the fair and growing proportions of that temple, whose foundations were laid in their tears and prayers, let us give God the glory, and set up our "Ebenezer saying, Hitherto hath the Lord helped us."

To your speaker this is a pleasant, but also a mournful, occasion. He is impressively taught that the "fashion of this world passeth away." Of the twenty-six members of the Presbytery at the time of my ordination, thirty-two years ago, but one is a member now—Rev. Holloway W. Hunt. Fifteen are dead, and perhaps sixteen. And of the remaining ten, one lives in Philadelphia, one in California, two in Easton, one in Morristown, one in New York city, one in Illinois, and one in Iowa. How admonitory these facts; how should they emphasize the example of the Master to "work while it is day!"

Brethren beloved, the past history of our Presbytery is dotted with Ebenezers. By each one let us be encouraged, and urged to stronger faith in God and harder work for God. Let the tender and solemn reminiscences of this occasion stimulate us to fresh zeal. Gathering courage from the past, may we press onward and upward, until, like Paul and our predecessors, we each can say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God, the righteous judge, will give me in that day!" God, of his grace, grant it—and to Him be glory. AMEN!



## APPENDIX.

MOST of the ministers who have borne any appreciable part in the past progress of the Presbytery of Newton have been noticed in the discourse; but others have been only mentioned, and of the *living* men little has been said, for the want of time and space, in the body of the sermon. To render this record more complete, I have embodied, in an appendix, brief notices of all not mentioned with any detail in the history and biography. This is to a considerable extent drawn from the discourse of Dr. H. N. Wilson, already mentioned, and to him belongs the credit of a laborious culling from the minutes most of the facts and dates. To some extent the facts were in my own memory or in private memoranda, and I am responsible for all but the statistics, *i. e.*, for *opinions*.

WILLIAM C. BROWNLIE, D.D. Received from the classis of Philadelphia, April 28, 1818, and in June following installed pastor of Baskingridge. Dismissed to the classis of New Brunswick, October 4, 1825. Afterwards was pastor in the Collegiate Dutch Church, New York; became distinguished in the Popish controversy; became imbecile in body and mind, but lived many years, and died but recently. He was a native of Scotland.

SYMES C. HENRY, D.D. Received a licentiate from the Presbytery of New Brunswick, and ordained as an evangelist, May 14, 1819. Di-

missed to the Presbytery of New Brunswick, May 14, 1820. Was long the pastor of Cranberry. Died, June 22, 1857.

**WILLIAM H. KIRBY.** A candidate transferred from the Presbytery of New Brunswick, and continued till October 3, 1822.

**ABRAHAM WILLIAMSON.** Received as a candidate, November 3, 1818. Licensed, April 25, 1821. Ordained an evangelist, November 6, 1821, with a view to labor in Illinois. Dismissed to the Presbytery of Jersey, April 28, 1824. Was pastor for many years at Chester, where he still lives. And more recently pastor at Walnut Grove.

**JOHN C. VANDERVOORT.** Received from the classis of New Brunswick as a licentiate, August 19, 1819. Ordained and installed at German Valley and Fox Hill (in which he had labored while a student), September 21, 1819. Installed at Baskingridge, November, 1826, and dismissed with this church to the Presbytery of Elizabethtown, October, 1832.

**NATHANIEL CONKLING.** Received as a candidate, April 26, 1819. Licensed, October, 1821. Labored at Walpack and Smithfield. Ordained as an evangelist, November 19, 1823. Dismissed to the Presbytery of Newark, April 26, 1825. Spent some years in Indiana. Received from the Presbytery of Crawfordsville, August, 1847. Missionary in Andover, Allamuchy, &c. Dismissed to the Presbytery of Sangamon, Illinois, October 4, 1853. He remained in Illinois till about 1857, when he became a member of the Presbytery of Huntingdon, and labored in their bounds for some years. Became superannuated. Lived and died at Tyrone City, Pa., about a year ago.

**BENJAMIN L. LOWE.** Received as a licentiate from the Presbytery of New Brunswick, and appointed stated supply at Lower and Upper Mt. Bethel, October 5, 1819. The rest of his history given.

**HOLLOWAY W. HUNT, JR.** Received as a candidate, October 5, 1819. Licensed, April 24, 1822. Ordained as an evangelist, April 23, 1824, and dismissed the next day to the Presbytery of Albany. Labored for many years at Metuchen, N.J. Was for a time in Long Island serving the Congregational Church of Patchogue. Still lives at Metuchen. He was son of Rev. G. A. Hunt.

**THOMAS KENNEDY.** Received as a candidate, October 5, 1819. Licensed, October 4, 1821. Ordained as an evangelist, October 2,

1822. He labored at Berlin, Maryland, where he died young. He was a very excellent man and minister. Son of the late Judge William Kennedy, and brother of elder Phineas B. Kennedy.

HOLLOWAY W. HUNT. Received as a candidate, April 25, 1820. Licensed, October 4, 1821. Ordained as an evangelist, November 29, 1823. Stated supply at Kingwood and Alexandria. Stated supply at Pleasant Grove, April 21, 1831, and Danville. Installed at the former, November, 1832. Incorporated with Presbytery of Raritan, October, 1839. Afterwards pastor at Mansfield 2d with Pleasant Grove. A man of ability, and a superior preacher. Died, January 29, 1868.

ISAAC S. DEMUND. Taken under care as a candidate, April 26, 1819. His preparatory education carefully supervised. Licensed, October 4, 1825, and in May, 1826, ordained as an evangelist. Dismissed to the classis of New Brunswick, April 24, 1827. Pastor of German Reformed Church, Lancaster, Pa.

ROBERT RUSSELL. Received with his church, Allen township, from Presbytery of Philadelphia, April 24, 1821. Mentioned in 1827 as being very aged and feeble. Died not long afterwards.

BERNARD R. C. O'KELLY. Taken on trial, April, 1821. Dropped for cause, Oct. 1822.

JAMES B. HYNDSHAW. Taken on trial, Oct. 1822. Licensed, April 29, 1824. Ordained an evangelist, Nov. 23, 1824. Dismissed to Presbytery of Elizabethtown, Dec. 27, 1825, in the bounds of which he labored. Labored with good success at Milford, N.J., and after the organization of the church there he was received to this Presbytery in Oct. 1833. Dismissed to the classis of Orange, June 22, 1835. Received from that classis, April, 1842. Stated supply at Danville and Tranquillity, Nov. 1844. Dismissed to Presbytery of Bedford, June, 1845, and is now a member of Presbytery at Elizabethtown. During the war he was an army and hospital chaplain, and quite useful.

JAMES WYKOFF. Received on trial, Oct. 7, 1823, his education carefully supervised till he entered college. Received and licensed, Oct. 5, 1831. Labored as a missionary in Tranquillity, and the Stillwater churches and Timber Swamp. Dismissed to the Presbytery of Newark, Oct. 2, 1832. His health failed, and he died at Hackettstown

in 1838. He was son-in-law of Dr. Joseph Campbell, and he has a son in the ministry, Professor Wykoff of Steubenville, Ohio.

SAMUEL K. TALMAGE, D.D. Candidate, Oct. 5, 1824. Licensed, April 2, 1825. Ordained as an evangelist, Oct. 5, 1825. Dismissed to the Presbytery of Hopewell, Oct. 2, 1827. He became distinguished as President of Oglethorpe University, Ga., and died towards the close of the civil war.

ALEXANDER LODER. Received as a candidate, Oct. 5, 1824.

JAMES C. EDWARDS. Received on trial, Oct. 5, 1825. Education carefully supervised till he entered Nassau Hall, where he graduated. Licensed, April 24, 1833. Dismissed to the Presbytery of Indianapolis, Oct. 6, 1833. He served different churches East and West. In 1856 was pastor of the 2d church of Morristown. He preached Dr. Shafer's funeral sermon, having been brought into the church under his ministry. Mr. Edwards is a ripe scholar and good preacher. Lives at West Hoboken now, 1867.

WILLIAM W. BLAUVELT, D.D. Received a licentiate from Presbytery of New Brunswick, June 20, 1826, and on August 9, ordained and installed pastor of Lamington. Dismissed with his church to the Presbytery of Elizabethtown, Oct. 1832. He still labors acceptably and usefully at Lamington.

ALEXANDER HEBERTON. Received a licentiate from the Presbytery of Philadelphia, Oct. 17, 1827. Stated supply at Allen township, on account of Mr. Russell's age and infirmity. Ordained an evangelist, Nov. 28, 1827. Dismissed to Presbytery of Susquehanna, June 11, 1833. Subsequently pastor at Bedford, Pa., Williamsport, Pa., Berwick, Pa., and other places. Whilst at Allen township he also preached in Allentown. He now lives, without charge, at West Philadelphia.

JOHN VANDERYEER, D.D. Received from Presbytery of Huntingdon, April 22, 1828. Established a classical school at Easton, and has been a successful educator. He supplied different churches in the Presbytery occasionally—often preached for his brethren who were pastors. Dismissed to the classis of New Brunswick, Oct. 8, 1851, and still resides at Easton.

JAMES G. FORCE. Stated supply at Smithfield, by permission of Presbytery, April 23, 1828. Received from classis of New Bruns-

wick, Oct. 7, 1828. Stated supply at Smithfield for one year. For several successive years he was quite infirm. In 1833 labored as missionary at Tranquillity, and thence went to Amwell. He died, July 3, 1844, aged 84, "the oldest minister in the Presbytery—a firm witness for the truth—full of faith and holy fruits."

STEPHEN HENEY. A candidate in 1828. Withdrawn on account of ill-health. Refunded part of the funds given towards his education.

SAMUEL STURGEON. Received, October 28, 1828, a probationer from Presbytery of Tyrone, Ireland. Ordained an evangelist, November, 1829. Stated supply at Smithfield and Stroudsburg. Name erased in 1838, he having joined the Associate Reformed Church in the West. There is a tradition that he had sore travail in Americanizing the pronunciation of the word BUSH.

ABRAHAM HAGAMAN. Received on trial, October, 1828, and dismissed as a candidate to the care of the Presbytery of Louisiana, April, 1830, where he was laboring in 1858.

MANCUS S. HUTTON. Received as a licentiate, October 8, 1828, and the following December ordained and installed over German Valley and Fox Hill. On November 25, 1834, dismissed to the classis of New York, where he has ever since labored as pastor of the Reformed Dutch Church of University place.

EZRA F. DAYTON. Licensed, October 4, 1832. Died early.

FREDERICK F. CORNELL. Licensed, October 5, 1830. Dismissed to classis of Rensselaer, October 4, 1831. Pastor of a Reformed Dutch Church in New York city.

ABRAHAM D. WILSON. Received from classis of Ulster, April 26, 1831. Dismissed to classis of New Brunswick in October.

DANIEL DOTY. A candidate transferred to Presbytery of Elizabethtown with Baskingridge.

JOHN S. LABAR. A candidate in 1831. Dismissed to care of Presbytery of Elizabethtown, November 28, 1834. Became a good scholar. Never entered the ministry. Has been a very successful teacher of youth, and is an elder of Hackettstown.

WILLIAM N. MCJIMPSEY. Received from Presbytery of Hudson, October, 1831. Stated supply at Allen township. Set off with Presbytery of Raritan, October, 1839. Is now in the 2d Presbytery of New York.

**AARON O. HOFF** (colored). Received as a beneficiary, November, 1831. Studies interrupted by ill-health, 1833.

**ALEXANDER MACLIN**, D.D. Licentiate of Presbytery of Belfast, Ireland. Received on probation, April, 1832. Ordained and installed at Clinton, June, 1833. Dismissed to Presbytery of Philadelphia, October, 1835. Was pastor of the Scots Presbyterian Church till he died, in 1859.

**ROBERT LOVE**. Received from Presbytery of Newcastle, October, 1832. History given.

**JOHN PLOTTS**. Licensed, October, 1833. Dismissed to Presbytery of New Brunswick, October, 1834. Died at Mt. Holly.

**SAMUEL AYRES**. A candidate in October, 1832.

**THOMAS McDERMOTT**. Licentiate from Presbytery of New Brunswick. Received, April, 1833. Stated supply at Stillwater one year. Ordained an evangelist, August 7, 1833. Installed at Stillwater, January 21, 1834. Labors interrupted by ill-health. Relation dissolved, June 14, 1836. Dismissed to Presbytery of Beaver, October, 1837. Labored in Ohio, in Beaver and Wooster Presbyteries, and died a few years ago. He was a man of meek and quiet spirit.

**ANDREW TULLY**. Licensed, April 29, 1840. Ordained and installed in the Mt. Bethel churches, November 24, 1840. Released from Upper Mt. Bethel, October 5, 1853, Lower Mt. Bethel being able to support him all the time. Translated to Harmony, November 9, 1853. He was a graduate of Lafayette College and of Princeton Seminary. A Scotsman by birth. An earnest laborer. He was blessed with a precious revival in Lower Mt. Bethel. He afterwards labored at Morrisville, Pa. He is now at Beemersville, New Jersey.

**JOSEPH McCool**. Received on examination, having withdrawn from the Methodist E. Church in August, 1833. Labored at Durham and Allentown, Pa., with good success. Dismissed to 3d Presbytery of Philadelphia, October 4, 1836. Labored at Pottsville. Went with the New School.

**BROGAN HUFF**. Received from Presbytery of Philadelphia and installed pastor of Allen township, November 12, 1833. Dismissed to the classis of Green, March 24, 1835.

**GEORGE JUNKIN**, D.D., LL.D. Received from the 2d Presbytery of Philadelphia, April 22, 1834. Founder and President of

Lafayette College till 1841. Labored at New Village and much in all the churches. Dismissed to the Presbytery of Oxford, Ohio, April 28, 1841, having been elected President of Miami University. In recording his dismission, the Presbytery say: "Believing that he is called to a sphere of more extended usefulness, and one for which he is eminently qualified, they yet feel unable to part with a brother of such fidelity and efficiency in the service of Christ, without expressing their deep sense of the loss to the Presbytery and the community occasioned by his removal." After being President of Miami University for four years, where he elevated the standard of scholarship and inaugurated a more wholesome government, he was recalled by the Trustees of Lafayette College to the Presidency, and returned to Easton in 1844. Received from Presbytery of Oxford, April 22, 1845, he remained President of Lafayette till October, 1848. Called to the Presidency of Washington College, Virginia, he was again dismissed to the Presbytery of Lexington, Va. His brethren recording "their heartfelt sorrow in parting with a brother to whom their love and confidence had been so long and so fully given, with whom they had taken such sweet counsel, and whose talents, toils, and sacrifices in the cause of Christian education and religion, pure and undefiled, have done so much to advance the best interests of our country, the prosperity of our Church, and the glory of God." Dr. Junkin continued the honored and successful President of Washington College, Virginia, until the breaking out of the civil war in 1861, when, being decidedly a Union man, he was constrained to resign his Presidency and escape to the North. His exodus is an interesting episode in the history of the Rebellion. He came to Philadelphia, which has since been his home; although he spent a year in New York, supplying the Canal Street Church, in 1862-3. He wrote a book against Secession and the Rebellion, called "Political Fallacies," which, with his other labors, did much for the cause of the Union. He has of late been struggling for the preservation of the Sabbath laws, and has travelled and toiled much in this cause. He is now still a hale active man in his seventy-eighth year.

**JOSEPH KERR.** A licentiate of the Presbytery of Ohio, introduced

to this Presbytery by Dr. Swift, with a view to his being sustained as its missionary amongst the Indians of Iowa. Accepted as its missionary, Oct. 1, 1833. Received as a member, Oct. 7, 1834. Dismissed to Presbytery of Missouri, Oct. 1836. He rarely wrote to the Presbytery, and the interest in the connection soon waned. He is now a colporteur of our Board of Publication at Fairfield, Iowa.

**SAMUEL B. AYRES.** Received as a candidate, Oct. 1834. Licensed Oct. 1837. Dismissed to classis of Orange, April, 1838.

**D. X. JUNKIN, D.D.** Invited to Greenwich in Oct. 1834. Supplied till following spring. Called in January. Received from 2d Presbytery of Philadelphia as a licentiate, March 24, 1835. Ordained and installed pastor of Greenwich, 25th March. Continued pastor of Greenwich till April 24, 1851. That day Presbytery put two calls into his hand, one from Chambersburg, Pa., and the other from F. street, Washington, D.C. He intimated the acceptance of the call to Chambersburg; but, under strong advice from nearly all the members of Presbytery, reconsidered the decision, and went to Washington. Dismissed to Presbytery of Baltimore same day. Remained pastor of F. street till 1853, in the fall. Called to Hollidaysburg, Pa.; he accepted, and was pastor at that place till May, 1860, when he entered the service of U. S. Navy as chaplain. He served as chaplain of the Naval Academy till 1862. Ordered to New York in June of that year, and to the U. S. steam-frigate Colorado in Sept. Sailed with that ship on a cruise and blockade duty to the Gulf of Mexico. Detached from her, Feb. 1864. Called to pastorate of North Church, Chicago, in June, 1864. Accepted. Resigned out of the Navy. Pastor at Chicago till May, 1866. Resigned on account of ill-health. Settled at Newcastle, Pa., the same summer, as pastor of 1st Presbyterian Church, where he still is, though in feeble health, brought on at sea. He is a native of Pennsylvania, and graduate of Jefferson College. Studied theology at Princeton.

**MICHAEL CARPENTER.** Stated supply at Danville for six months. Received from Presbytery of Hudson, April, 1835. Installed at Danville, June 10. Relation dissolved, April 27, 1836. Dismissed to Presbytery of Oxford, April 27, 1837.

**WILLIAM RIDDLE,** a Scotchman, having been under the care of the Commissioners of Education, was licensed, Oct. 2, 1839, and trans-



ferred same month to Raritan. He labored in various places in the West, and at the time the civil war began was laboring in Port Gibson, Miss., amongst the colored people. He then went to Scotland, where he still is—the “Rutherglen” of the Presbyterian. He had a fine mind, but a poor delivery.

JAMES SCOTT, D.D., also a Scotchman, received a licentiate from Presbytery of New York, April 25, 1835, and ordained and installed in German Valley and Fox Hill, where he labored till 1843. He and his churches were set off to Raritan Presbytery in 1839, but restored in 1842. Called to Newark to the 1st Reformed Dutch Church, he was dismissed to the classis of Bergen, Feb. 16, 1843. He was a very genial, pleasant companion, was much beloved by his people, and in Newark was quite popular and successful, and labored there till his death.

THANIEL B. CONDIT. Licensed, April 26, 1837, after having been under the care of Presbytery as a candidate since April 28, 1835. Ordained an evangelist, Dec. 5, 1837. Installed at Stillwater in June, 1839. He labored there for two years. He was called to Blairstown and Knowlton in the spring of 1841, was installed in June, and resigned the charge in November of the same year. He was again stated supply at Stillwater, was installed there in August, 1843, where he is still the pastor. Mr. Condit has been a laborious, quiet, and successful minister. After the organization of Swartswood he served that church for a time in connection with Stillwater. He has spent his entire ministerial life, 30 years, in substantially the same field, and the fact proves that, although the waters were not always still around him, his talents, piety, and address have weathered every gale; and he has grown in the confidence of the people. He is now the oldest settled pastor in the Presbytery, and he lives respected and beloved, to prove the psalmist of the present occasion, tuning his harp to the notes of Jubilee.

DANIEL GASTON. Licensed, April 25, 1838. Ordained Feb. 13, 1839, and installed at Beaver Meadow, Pa., and over Conyngham, June 9, 1842. Set off with the new Presbytery of Luzerne. He labored faithfully and successfully in the coal-field, until called to Cohocksink, Philadelphia, where he labored till he died in 1865. He

was a student of Lafayette, and of Princeton Seminary; a lovely and faithful man; one of the many brought into the ministry by George Junkin.

**LESLIE IRWIN.** Received as a licentiate from Presbytery of Philadelphia, December 22, 1835. Ordained an evangelist to minister at Allen township. Afterwards installed pastor. Transferred to 2d Presbytery of Philadelphia by General Assembly of 1851. He is still pastor, quietly and faithfully feeding that ancient flock.

**JOHN MCCULLOUGH.** Received licentiate from Presbytery of Newcastle, December, 1835, and ordained as an evangelist. Stated supply in Mt. Bethel, where he labored till he went South. Dismissed to Presbytery of Mississippi, October 2, 1839. He established a school in Galveston, Texas. Was an abolitionist of the intensest hue, while with us; was the reverse before he was long in the South. Is now living on a ranche in Texas, raising sheep, and preaching the gospel at his own charge.

**DANIEL M. BARBER.** Received from Presbytery of Northumberland, April 26, 1836, and on the 14th of June installed pastor of Newton. Pastor two years. Resigned and dismissed to Northumberland Presbytery, April 2, 1838. He was a man of ability; an earnest, ready preacher, and a hard worker. He died in 1865.

**ARTHUR B. BRADFORD.** Received from Presbytery of Philadelphia, April 26, 1836, and on June 27 installed pastor of Clinton. Relation dissolved, October 2, 1838, and he dismissed to Presbytery of Beaver, December 18, 1838. He was for several years pastor at Darlington, Pa., which he to some extent abolitionized, and took a portion of it away from our church to form the "Free Presbyterian Church." They organized a little synod, on anti-slavery basis, in Western Pennsylvania and Ohio, and continued their separate existence till 1865, when they dissolved. Bradford had become pastor of a small church in Newcastle, Pa., which he took to the New School Presbyterian Church. He is now without charge, on a farm in Beaver county, Pa. A man of parts and of great eccentricity.

**JOHN MCNAIR, D.D.** Received from Presbytery of Erie, October 5, 1836. Installed at Milford, July, 1837, and in November of the same year translated to Musconetcong Valley. Dismissed to the Presbytery of Newcastle, April 23, 1841. His first field of labor

was in Crawford county, Pa, then at Milford, then at Musconetcong, then pastor at Lancaster, Pa., and afterwards at Clinton, N.J., in Raritan Presbytery. He died at Lancaster more than a year ago. He was a man of fine abilities, a very energetic, interesting preacher, and, with some peculiarities, an excellent man. He too served as chaplain during the war. He was a graduate of Jefferson, and Princeton Seminary.

**CHARLES F. WORRELL, D.D.** Licensed, October 2, 1839. Ordained as an evangelist, November 1, 1841. Dismissed to Presbytery of New Brunswick, July, 1842, with which he is still connected. Pastor of Millstone.

**ISAAC HALL.** Licensed, April 24, 1839. Dismissed to Presbytery of Baltimore, October 4, 1842.

**JAMES OLMSTEAD, D.D.** Received from Presbytery of Huntingdon, March 25, 1837, and installed at Flemington, April 19. Set off with the Presbytery of Raritan. Continued pastor at Flemington for some years, and is now without charge in Philadelphia. He was a good preacher and an author.

**DAVID HULL.** Received from Presbytery of Northumberland, April 5, and installed over Amwell, November 1, 1837. Set off with Raritan. He is now in the Presbytery of Northumberland, without charge.

**AZARIAH PRIOR.** Received as a licentiate from the 3d Presbytery of Philadelphia, August 9, 1837. Stated supply in the Mt. Bethels. Ordained as evangelist, June, 1838. Dismissed to Presbytery of Philadelphia, April, 1839. He afterwards took orders in the Episcopal Society.

**JAMES MCWILLIAM.** A native of Scotland, but studied theology at Princeton. Licensed, April 28, 1841. Stated supply at Oxford. Ordained and installed over Oxford, December 6, 1842. Relation dissolved, November 29, 1853. Dismissed to Presbytery of Susquehanna, November, 1854; of which he is still a member. Being a ripe scholar, he has been very useful as an educator. He is also a very instructive, solemn preacher. He is now (1867) stated supply at Barclay, Pa.

**JAMES B. RAMSAY, D.D.** Taken on trial, October, 1837. Licensed April 29, 1840. Dismissed to 2d Presbytery, New York, November, 1841. Pastor and teacher at West Farms. Afterwards

pastor at New Monmouth, Presbytery of Lexington, Va. Now pastor at Lynchburg, Va. In feeble health. He is one of the best preachers in the Synod of Virginia. A first graduate of Lafayette.

JOHN H. REDDINGTON. Received, according to act of General Assembly of 1837, as a minority of Ontario Presbytery, October 18, 1837. He was transferred to a new Presbytery in Western New York, and died about 1842.

JOHN HUNTER AND JAMES R. LEWIS. Candidates in 1838. *Non sunt inventi.*

DAVID COULTER. One of the two first graduates of Lafayette. Licensed, April 28, 1841. Dismissed to Presbytery of Missouri soon after. He has been a very useful minister in that State, and is now stated supply at Columbia, Mo.

ALBERT WILLIAMS. Received from Presbytery of Newark, April, 1839. Installed over Clinton, May following. Set off with Raritan. He went to California and labored for some years. Is still a member of California Presbytery, but lives at Princeton.

JOHN J. CARRELL. Received a licentiate from the 2d Presbytery of Philadelphia, October 15, 1839. Ordained and installed over Oxford and Harmony, November 19, 1839. He continued at Oxford till October 3, 1842, and at Harmony to November, 1848. Dismissed to Presbytery of Geneva, April 18, 1854, where he was pastor of the church of Groveland, N. Y. He was again received a member of this Presbytery, June 6, 1866, and so continues, but without charge. Mr. Carrell is also a graduate of Lafayette and of Princeton Seminary, and has proved himself an able sermonizer, a faithful and useful pastor, and a kind and dignified gentleman.

PETER R. VANNATTA. Licensed, April 27, 1842. Dismissed to the Presbytery of New Lisbon, October 18, 1848. He has labored usefully in Ohio and other parts of the West. He is now agent of the American Bible Society, and resides at Lafayette, Ind.

CHARLES A. EVANS. Licensed, April 18, 1841. He is now stated supply at South Bend, Ind. His intermediate history unknown.

WILLIAM C. MCGEE. Labored six months at Hardwick and Marksboro previous to his reception as a licentiate from Presbytery of New York, and his ordination is mentioned in the discourse. He was a genial companion, an humble Christian, and a faithful minister.

**JAMES LEWERS.** A native of Ireland. Received from the Presbytery of South Carolina, November 16, 1841, but had labored at Musconetcong Valley six months previously. Installed there, December 16, 1841. Served that church for years, then translated to Milford, where he labored till a few years since, when he resigned, and was soon after settled as pastor at Catasaqua. He is a man of fine genius, and far more talent than perseverance—a gentleman of exquisite taste in the Belles Lettres—one of the best writers of poetry our Church has produced—a beautiful writer—a natural and impressive orator. Still pastor at Catasaqua.

**BAKER JOHNSON.** Received from Presbytery of Columbia, October 6, 1841. His labors have been noted in the history. Dismissed to Presbytery of Winnebago, June 18, 1855. He has since labored in Wisconsin. Was Principal of Presbyterian Academy, Portage, Wis., in 1857. Is at present stated supply of Oxford, Wis.

**JOHN M. LOWRIE, D.D.** A native of Pittsburg, a graduate of Lafayette, and Princeton Seminary. Licensed, April 27, 1842. Ordained and installed over Knowlton and Blairstown, Oct. 18, 1843. Relations dissolved, August 1, 1845, on account of failure of health. Dismissed to Presbytery of Steubenville, April 24, 1846, when he was pastor of the church at Wellsville, Ohio, for some years; afterwards of Lancaster Ohio; and, for the last ten years of his life, of Fort Wayne, Ind. He died, Sept. 26. He was the author of several valuable books.

**JOHN W. YEOMANS, D.D.** Received from Presbytery of New Brunswick, Oct. 1841. Was President of Lafayette College for some years. Dismissed to Presbytery of Philadelphia, Oct. 16, 1844. In their minute of his dismission "the Presbytery express their sincere regret at parting with a brother who, by his Christian spirit and courteous conduct, has endeared himself to our affections; whose efficient efforts in behalf of the Institution over which he presided have commanded our respect, and whose occasional intercourse with our churches has been so delightful and beneficial." Dr. Yeomans afterwards became the pastor of the Mahoning church (Danville), Pa., where he spent the remainder of his life. He died, 1863. He was a ripe scholar, a capital preacher, one of the best of instructors, and one of our ablest writers. A certain coldness of manner, in social life, abated his popularity.

**THOMAS WILSON** (colored), received as a candidate, Oct. 1841. Licensed, Oct. 5, 1842. Ordained as a foreign missionary, March 27, 1843. Sailed for Africa with wife and children in April following. Two of his children died on voyage, and his wife soon after reaching Africa. Stationed at Sinoe, proved a faithful laborer amid great afflictions, and died in Africa, Sept. 8, 1846.

**CHARLES W. NASSAU, D.D.** Received from 2d Presbytery of Philadelphia, Oct. 20, 1841. Professor in Lafayette College, and temporarily president. Dismissed to Presbytery of New Brunswick. Dr. Nassau is an eminent scholar, especially in classics, was a teacher before he came to Lafayette, and is now principal of Lawrenceville Female Seminary. As a Presbyter, he was, whilst with us, calm, courteous, dignified, and as a man, much beloved.

**THOMAS ELCOCK.** Received as a candidate, Oct. 1841. Licensed, April, 1843. Dismissed to Presbytery of Sydney, Ohio, March, 1845. Is pastor of Van West, Ohio, in Presbytery of Findlay.

**THOMAS MACK.** Received from the M. E. Church as a probationer Licensed, April 27, 1842. Ordained the following December at Upper Mount Bethel. Subject of discipline in 1845, but fully restored in 1850. Dismissed to Presbytery of Philadelphia, 1852. Subsequently pastor of Cohecton, N.Y. Now of Hempstead, Presbytery of Hudson. A solemn, impressive preacher. A native of Ireland.

**JOHN SKINNER, D.D.** Received from Presbytery of Lexington, May 7, 1849. Installed same day over Harmony, in which he had previously labored half of his time, and on the 18th pastor of Easton 2d. Relation of Easton 2d dissolved, April 22, 1851, and with Harmony, April 19, 1853. Dismissed to Presbytery of Hamilton, Canada West, June 27, 1853. Pastor in London, Canada West, but now dead. A man of learning and ability, and an incessant smoker.

**JOHN BRITAIN.** Licensed, April 24, 1850. Dismissed to Presbytery of Wisconsin, Oct. 2, 1850. Was a dom. missionary in Presbytery of Winnebago. Died Dec. 13, 1857, at Chippewa Falls, Wis.

**JESSE L. HOWELL.** Licensed, Oct. 8, 1851. Dismissed to Presbytery of Bedford, Oct. 5, 1852. Was pastor of Greenburg, N.Y.

**ROBERT M. WALLACE.** Licensed, May 14, 1851. Dismissed to Presbytery of Redstone, April, 1853. Pastor at Brownsville, Pa., for

some years. Now of Altoona. An able and efficient preacher and pastor.

JOSEPH E. NASSAU. Licensed, October 8, 1850. Employed in teaching for a time. Dismissed to Presbytery of Genesee River, October 2, 1855. Pastor at Warsaw, N. Y. A very efficient minister and reputable writer. Son of Dr. C. W. Nassau.

HENRY REEVES. Licentiate of Presbytery of West Jersey. Received, October 2, 1850, and ordained and installed at Belvidere, November 19, same year. Labors already noted.

CHARLES WOOD. Received from Presbytery of Philadelphia, April 22, 1851, and installed at Fox Hill, May 6. Relation dissolved, April 17, 1855. Now in the New School in Brooklyn.

GEORGE C. BUSH. Received from Presbytery of Burlington, and installed at Stewartville, May 14, 1851. Had labored at New Egypt. Other labors noted in discourse. He is now pastor at Newtown, Pa, in 2d Presbytery of Philadelphia. An earnest, efficient workman.

GERSHOM GOBLE. Licentiate of Presbytery of Alleghany, though a native of Northampton County, Pa. Stated supply at Upper Mt. Bethel for six months. Received, April 20, 1853. Continued with that church till ordained and installed pastor, May 3, 1854. Relation dissolved, July 23, 1856. He is still a member of this Presbytery, but lives at Washington, D.C. (Died at Washington, Dec. 26, 1867.)

AARON H. HAND, D.D. Received from Presbytery of Luzerne, August 12, 1851. Installed pastor at Greenwich, September 2. Had labored at Berwick and in the South. Is still the able and respected pastor of Greenwich.

HUGH N. WILSON, D.D. Received from Presbytery of Long Island, April 27, 1852, and installed pastor of Hackettstown, June 19. He is now laid aside from active labor by rheumatism, and lives at Germantown, Pa.

GARRET VAN ARSDALEN. Received from Presbytery of New Brunswick, April 28, and installed at German Valley, May 1, 1852. Relation dissolved July 12, 1856, and he dismissed to 2d Presbytery of Philadelphia, October 6. He was afterwards pastor in Donegal Presbytery, in 1856. Afterwards of Shade Gap, Huntingdon Presbytery. He is now without charge.

JAMES J. HELM. Received from Presbytery of West Jersey,

**October 20, 1852.** Teacher of Presbyterian Academy, Newton. Dismissed to Presbytery of Philadelphia, April, 1854. Teacher at Edge Hill. Afterwards turned Episcopalian and became mighty top-liftical. Still lives.

**JAMES CALLEN.** Native of Ireland. Graduate of Lafayette. Candidate, November, 1844. Dismissed to Presbytery of Blairsville, Pa.

**CORNELIUS R. LANE.** Graduate of Lafayette. Licensed, April 23, 1847. Dismissed to Presbytery of Luzerne, April, 1848. Pastor at Tunkhannock, Pa. A man of scholarship and energy. Lafayette student.

**EPHRAIM SIMANTON.** Licensed, August 2, 1848. Missionated in destitute parts of Pike County, Pa., then at Danville and Allamuchy. Ordained and installed at Danville, December 2, 1851.

**JAMES EDWIN MILLER.** Graduate of Lafayette. Licensed, Aug. 4, 1847. Ordained an evangelist, April 24, 1850. Dismissed to the Presbytery of Steuben, August 6, 1850. Received from Presbytery of Genesee River, May 30, 1854, and in June following installed at Stroudsburg. He continued till 1860. He is now the stated supply of Plumsteadville, Pa. He is a good scholar and a lovely man.

**GEORGE C. HECKMAN.** Graduate of Lafayette and native of Easton. Licensed, August 4, 1847. Dismissed to the Presbytery of Steuben, October 19, 1846. Was pastor of church at Port Byron, N. Y. Afterwards of 8d church, Indianapolis. Lately translated to Albany.

**ROBERT G. VERMILYE, D.D.** A graduate of Columbia College, New York. Received as licentiate from Presbytery of New York, April 25, 1845, and ordained and installed in July following over German Valley. Dismissed to Oneida County Association, April 29, 1846. He became pastor of the Congregational Church of Clinton, N. Y., and subsequently Professor of Theology in the East Windsor Seminary. Now in Hartford, Conn. He was a scholarly man, a good preacher, and a pleasant and dignified Christian gentleman.

**DARWIN COOK.** Licensed, May 16, 1844. Dismissed to Presbytery of Luzerne, April 25, 1845. He was a missionary in the coal-field; afterwards pastor at Troy, Pa., then at Rome, and other places. A very faithful, laborious, and useful minister. D. X.



Junkin met him on a canal-boat, near Pittsburg, in May, 1836, in search of an education, and took him by the hand, and was, in a measure, the instrument of bringing him into the ministry. He graduated at Lafayette and Princeton. He is now pastor of Wyalusing, Pa.

**JAMES G. MOORE.** Licensed, May 16, 1844. Dismissed to Presbytery of Luzerne, May 19, 1845. Received from that Presbytery, October, 1849. Principal of Blairstown Academy. Dismissed to Presbytery of Bedford, April, 1852.

**JOHN A. REILEY.** Licensed, May 16, 1844. Graduate of Miami University (under Dr. Geo. Junkin), and of Princeton. Labored at Port Carbon; afterwards at Blairstown. Now in the South.

**JOHN FARQUHAR.** A native of Scotland, but brought in boyhood to Easton. Educated at Lafayette and Princeton Seminary. Licensed, October 8, 1845. Dismissed to Presbytery of Donegal, in which, at Lower Chauceford, he maintained a long, able, and useful pastorate, until he died, the last year.

**ISAAC S. DAVISON.** Received from Presbytery of West Jersey, October 18, 1843. Installed over Fox Hill, November 2, 1843. Relation dissolved, April 28, 1847. Dismissed to New York Presbytery, October 5, 1847. Was pastor of Eighty-fourth-street Church, New York. Is now a teacher in Brooklyn. He was a valuable minister.

**CHARLES MILNE.** Scotsman, but educated in this country. Licensed, April 23, 1845. Stated supply at Danville till November. Ordained and installed over that church, November 19, 1845. Relation dissolved, August 4, 1846. Dismissed to Presbytery of Hudson, April 28, 1847.

**THOMAS THOMAS.** Native of Wales. Graduate of Lafayette and Princeton Seminary. Licensed, April 23, 1845. Dismissed to Presbytery of Susquehanna, in which he has been a faithful laborer. Is now stated supply at Rushville, Pa.

**EDWARD F. STEWART.** Graduate of Lafayette and Princeton Seminary. Licensed, April 23, 1845. Health failed, and released from duties, October 6, 1846. Returned his license, October 8, 1851. A man of decided ability.

**WILLIAM SCRIBNER.** A licentiate of the Presbytery of New York. A graduate of Princeton. Received, October 16, 1844. Ordained and installed over Stroudsburg in November following. Labored

there until April, 1849, when health failing, his relation was dissolved. Dismissed to 2d Presbytery of Philadelphia, October 5, 1852. Was pastor at Red Bank in Presbytery of New Brunswick. Now resides, without charge, at Plainfield, N. J. A man of most excellent spirit, a sincere and gentle Christian, a good scholar and sermonizer, but with a feeble bodily physique.

**JAMES H. MASON KNOX, D.D.** Graduate of Columbia College, New York city. Licensed by the classis of N. Y. Reformed Dutch Church. Received from them, Aug 4, 1846. Ordained and installed pastor of German Valley, Sept. 2, 1846. Continued pastor till Oct. 8, 1851. Called to Reformed Dutch Church, Easton, and dismissed to classis of New Brunswick, Oct. 8. After serving the church at Easton some time, he was called to the 1st church, German-town, where he has labored for many years acceptably and successfully.

**ALEXANDER McCANDLESS.** Received from Presbytery of Redstone, April 27, 1847. Installed at Danville, Sept. 1848. Died, Dec. 9, 1849. A lovely man of God; faithful in life, peaceful in death.

**CHARLES A. OAKLEY.** Received from 2d Presbytery of Philadelphia, Aug. 3, 1847, and on 24th installed at Fox Hill. Relation dissolved, Dec. 24, 1850. Dismissed to Presbytery of New York, Oct. 1851. Stated supply at Sweet Hollow, L.I., and now stated supply at Amagansett, L.I.

**JOHN STUART.** Native of Greenwich, graduate of Lafayette. Licensed, August 2, 1848. Dismissed to Presbytery of Wisconsin, August, 1849. He established a church at De Pere, Wisconsin, and was a very lovely and efficient young minister, successful and beloved; but was suddenly cut down by death in the midst of great usefulness. His memory is still fragrant at De Pere.

**THOMAS KENNEDY.** A graduate of Lafayette, a youth of decided talent and promise. Received as a candidate, August 3, 1849. Died during his course of preparation.

**OLIVER S. ST. JOHN.** Received from Presbytery of Elizabethtown, Oct. 5, 1847. Teacher in Lafayette College. Dismissed to 3d Presbytery, N. Y., Oct. 19, 1853. Still lives in New York.

**ROBERT R. WELLS.** Received from Lake Presbytery, April 19, 1853. A teacher at Belvidere. Dismissed to Presbytery of Carlisle,

May 30, 1854. Teacher at Shippensburg, Pa. He is now in San Francisco, California.

SOLOMON MCNAIR. Received from Presbytery of Donegal and installed at Mansfield, May 12, 1853. Continued at Mansfield till 1860, and a year or more at Upper Mt. Bethel, Pa, when he returned to Donegal Presbytery, and is now living in Lancaster Co.

JOHN KIRBY DAVIS. Received from Presbytery of Elizabethtown, May 12, 1853. Teacher at Blairstown from July, 1852, till fall of 1854. Installed at Shawnee and Smithfield, in Nov. 1854. Now the pastor of Shawnee.

S. SMITH STURGEES. Received from Presbytery of Steuben, Oct. 19, 1853. Stated supply at Phillipsburg. Installed pastor there, April 17, 1855. Relation dissolved, Sept. 3, 1856. He is now a member of Presbytery of Northumberland, and stated supply at Renovo, Pa.

ROBERT B. FORESMAN. A graduate of Lafayette and of Princeton. A licentiate of Presbytery of Luzerne. Received, ordained, and installed over Lower Mount Bethel, May 30, 1854, where he has since exercised a faithful and successful pastorate. He is now stated clerk of the Presbytery.

MYRON BARRETT. Received from Presbytery of Detroit, and installed pastor of Newton, June 20, 1854, and continued until 1859; and was succeeded by the Rev. George S. Mott the same year, who is still the pastor. Mr. Barrett still lives at Newton.

REV. ROBERT H. REEVES. A licentiate of the Presbytery of West Jersey. Received and ordained over Knowlton and Hope, Nov. 21, 1854. Left Hope, April, 1866, and Knowlton, Oct. 1867.

REV. FREDERICK KNIGHTON. Received from Presbytery of West Jersey, April 17, 1855. Has labored very acceptably in the congregation of Oxford, and was called to be its pastor, March, 1855, where he still labors. Served as chaplain in the army, 1862-3.

NATHANIEL B. KLINK. Received from Presbytery of Albany, April 23, 1856, and installed at Fox Hill, May 13. Dismissed to Pres. of Benicia, and is now in Vallejo, Cal.

WILLIAM C. CATTELL, D.D. A licentiate of the Presbytery of West Jersey. Professor in Lafayette College. Received and ordained, July 25, 1856. Called to the pastorate of Presbyterian

Church of Harrisburg, and dismissed to Presbytery of Carlisle, where he labored acceptably. He was subsequently chosen President of Lafayette College, and has been very successful in the administration of its affairs. He is now a member of the 2d Presbytery of Philadelphia.

**JAMES Y. MITCHELL.** Was ordained and installed over the church of Phillipsburg, June 14, 1857. Pastor of N. S. Church in Philadelphia.

**WILLIAM E. WESTERVELT.** Over the church of Bloomsbury, April 15, 1858. Now at Amboy.

**ALFRED YEOMANS.** Over Musconetcong Valley, December 20, 1860. Left and resided at Rochester, N. Y., some years.

**J. SANDFORD SMITH** (*sine titulo*), November 2, 1859. Now at Holly, Michigan.

**JOSEPH S. VANDYKE.** Over Bloomsbury, October 10, 1861.

**D. KERR FREEMAN.** December 3, 1862, over Harmony.

**GEORGE F. CAIN.** Over Stroudsburg, May 28, 1863. Now at Erie, Pa.

**E. CLINE CLARK** (*sine titulo*), July 7, 1863. Now pastor of Oxford 2d. Chaplain in army, 1863 to 1865.

**EDWIN TOWN, M.D.** Native of Philadelphia. Made a profession of religion at the age of seventeen, in the 1st Independent Church. Received his literary and medical education at the University of Pennsylvania, and theological at Gettysburg Seminary. Was licensed in the German Reformed Church, and ordained in 1844 by the classis of Maryland. Became connected with the Presbyterian Church in 1846, and for a time was pastor of the churches of Wicomico and Barron Creek Spring, and took charge of Upper Mt. Bethel, 1865, where he now resides.

**CHARLES E. VAN ALLEN.** October 31, 1865, over Middle Smithfield.

**JOSEPH H. DOREMUS** (*sine titulo*), May 17, 1866.

**WILLIAM LAURIE.** Over Stewartville, June 6, 1866.

**DAVID TULLY.** Installed over Belvidere, Nov. 29, 1866. Received from Presbytery of Albany, in whose bounds he had spent usefully several years, interrupted by services as chaplain in the army in 1862.

**CHURCHES**  
IN CONNECTION WITH THE  
**PRESBYTERY OF NEWTON,**  
NOVEMBER, 1867,  
**WITH THEIR PASTORS AND ELDERS.**

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ANDOVER.—Vacant. Elders: William Iliff, J. D. Reynolds, J. S. Smith,  
— Stiles.

ASBURY.—Vacant. Elders: William Creveling, Sr., Philip Mutchler,  
J. B. Eunger, Isaac Bennet, J. V. Creveling.

BELVIDERE.—Rev. David Tully, Pastor. Elders: Adrian Lott, A. N.  
Easton, P. B. Kennedy, S. F. Wyckoff, J. G. Shipman, J. M. Sher-  
rerd, John Welling.

BLAIRSTOWN.—Rev. Thomas A. Sanson, Pastor. Elders: Jacob  
Lanterman, John Bunnell, John L. Teel, Isaac D. Lanterman,  
Abraham Swisher, George B. Shipman, S. S. Stevens, John C.  
Johnson. Charles E. Vail.

DANVILLE.—Rev. A. H. Holloway, Pastor. Elders: John H. Flem-  
ing, Andrew Ketcham, John K. Teel, David Fleming, Daniel Leigh.

GREENWICH.—Rev. A. H. Hand, D.D., Pastor. Elders: William  
Stewart, Peter Purcel, J. P. Smith, J. S. Robins, William Carpen-  
ter, Robert S. Kelly, William H. Hamlin.

HACKETTSTOWN.—Rev. T. McCauley, Pastor. Elders: Jacob Day,  
J. S. Labar, John White, Samuel Harris, W. W. Marsh, R. M.  
Hockenberry, J. H. Curtis, George W. Johnson.

HARMONY.—Rev. D. K. Freeman, Pastor. Elders: George Brakely,  
William Vannatta, James De Witt, Joseph Kock.

- HOPE.**—Vacant. Elder William Dilts.
- KNOWLTON.**—Vacant. Elders: Jacob S. Teel, David F. Brands, Aaron Snyder.
- LOWER MT. BETHEL.**—Rev. R. B. Foresman, Pastor. Elders: Joseph Galloway, William McIlhenny, Morris Rosenberry, Robert G. Ross, Joseph Ross.
- MANSFIELD, 1ST.**—Rev. E. D. Bryan, Pastor. Elders: Noah S. Cramer, David Shrope, Joseph Rosenberry, Jesse Weller, A. W. Weller, Joseph Johnston, Daniel Spangenberg, J. R. Vanatta.
- MANSFIELD, 2D.**—Rev. J. H. Doremus, Pastor. Elders: Aaron Bryan Tunis, H. Tunison, William J. Stewart, Frederick Searles, Ephraim Waters.
- MARKSBORO.**—Rev. Joseph Thyne, Pastor. Elders: Abraham H. Cooke, Nathan Cooke, Andrew Hill.
- MIDDLE SMITHFIELD.**—Rev. Charles E. Van Allen, Pastor. Elders: J. V. Coolbaugh, George Peters, Levi Hoffman, George Labar.
- NEWTON.**—Rev. George S. Mott, Pastor. Elders: Daniel Griggs, Martin Ryerson, Thomas Ryerson, David R. Hull, John Linn, Samuel Johnson, Stockton H. Shafer, W. P. Coursen.
- OXFORD, 1ST.**—Rev. F. Knighton, Pastor. Elders: James Hiles, Josiah Smith, George Keyser, John Burd, D. W. Frome, W. A. Jones, J. Clark Prall, M. A. Dewitt.
- OXFORD, 2D.**—Rev. E. Clark Cline, Pastor. Elders: Selden T. Scranton, H. A. Kingsbury, Samuel Sherrerd.
- PHILLIPSBURG.**—Rev. H. B. Townsend, Pastor. Elders: John Lander, L. Marshall Teel, Adam R. Reese.
- PLEASANT GROVE.**—Rev. J. H. Clark, Pastor. Elders: George Lindabury, Nathan Lance, Morris Hann, J. T. Huffman, William Huffman.
- SHAWNEE.**—Rev. J. K. Davis, Pastor. Elders: John D. Labar, R. R. Depuy, Findley Bush, Charles Walker.
- STEWARTSVILLE.**—Rev. William Laurie, Pastor. Elders: Robert S. Kennedy, Daniel Hulshizer, Phineas Barber, Henry Teel, Nathan Dalrymple, William J. Beers, Andrew Hulshizer.
- STILLWATER.**—Rev. Thaniel B. Condit, Pastor. Elders: Joseph Huffman, David Read.

STROUDSBURG.—Rev. B. S. Everett, Pastor. Elders: Jeremy Mackey, John Malvin, William Findley Bush.

SWARTSWOOD.—Vacant. Elders: Milton Roy, George Ayres.

UPPER MT. BETHEL.—Rev. Edwin Town, Stated Supply. Elders: George Frutchey, Squiers Hagerman, Alexander Wallace, Joshua Moore.

YELLOW FRAME.—Vacant. Elders: Insley Roy, Levi Lanning, William P. Vail, M.D.

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CLERGYMEN NOT CONNECTED WITH PASTORAL  
CHARGES.

Lyman Coleman, D.D., Professor in Lafayette College; Holloway W. Hunt, Schooley's Mountain, N.J.; John J. Carrell, Easton, Pa.; W. H. Kirk, Orange, N.J.; Ephraim Simanton, Danville, N.J.; Myron Barrett, Newton, N.J.; Gershom Goble, Washington, D.C.; Henry Rinker, Stillwater, N.J.; Robert H. Reeves, Hope, N. J.; Isaiah B. Hopwood, Paterson, N.J.; William Travis, licentiate, Newton, N.J.



















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